

# St. Augustine's Messenger

Volume XV

Bay St. Louis, Miss.

Number 1

**FEATURING**



**Our  
Native Clergy**



**Blessed Martin's  
Centennial**



**Listening In**



**"I Know—But"**



**Pointed  
Paragraphs**



**Arnold Janssen's Anniversary**



**Native New Yorker, Negro Priest**



**Quo Vadis? -- Whither Goest Thou?**



*"Go! Teach all nations!"*

**INTENTIONAL SECOND EXPOSURE**

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Rev. N. L. Schuler, S. V. D., Editor

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## Our Native Clergy

DO YOU wonder why you see the native clergy continually making the headlines? It is because, using the advertising principles of the manufacturers of cigarettes, cars, and so on, we believe that if a thing is repeated often enough it will be remembered. If it is remembered you may advert to it in some way in the future. Since time and again, the Popes have reminded us of the necessity of training a native priesthood, it is the *primary* purpose of St. Augustine's Seminary to educate the Negro to the priesthood. But, in order that the Seminary may continue its work, St. Augustine's Messenger makes its appearance pleading for help and assistance from our loyal friends and co-workers.

We are hoping that you will realize the importance of the work of educating the native clergy. Yes, and also that you will understand the difficulty of the work. The education of future priests in high school, college, novitiate and seminary are years of dead expense and one can easily realize what a heavy burden of investment it means for the administration of our Seminary.

The best efforts of the Church today are being organized and directed to help in building up a na-

tive clergy. Our Holy Father, Pius XI, on several occasions, but particularly in his encyclical "Rerum Ecclesiae," expressed his warmest interest in this work and his conviction of the need for native priests, if the Church is ever to rise to the full stature of self-sustaining, self-propagating units of the Church Universal.

Our missionary leaders, men of courage and vision, have voiced similar thoughts on the need of a learned and pious native clergy, to hold the gains they have already made, and press on to new conquests.

To try to get along without the help of the native priest would be to render ourselves unable to do good. They are like bridges between us and the people.

By their sheer importance the native priests have leaped into prominence and their maintenance and training forces them upon the attention of mission-minded Catholics. Only by solving this problem which is the very heart of Church expansion can we hope to maintain the gains so dearly made and make any new converts. Every true and loyal son of the Church is proud of the progress they have made; he should likewise be anxious to see that progress continue and increase, as it surely can with the help of native laborers.

We fondly hope that on Mission Sunday, October 24, and during the year a number of good friends will come to our aid, and cooperate with us in educating the colored to the priesthood. Remember, to do one's share in giving to the Church a good priest is a noble deed fraught with blessings.

This is why we beg for your understanding, your prayers, and your help, because,—may we repeat once more?—it is to build a native clergy.

# Blessed Martin's Centennial

By George Wilson, S.V.D.

**I**N THE EVENING of November third, sixteen hundred and thirty-nine, the religious of the convent of the Most Holy Rosary at Lima, Peru were unusually astir. As the bell slowly tolled, they gathered around the bedside of a sixty year old fellow religious. They knew that it would be the last time for them to gaze upon the living features of their exemplary companion. They knew that Brother Martin was about to die.

Little did his parents dream that this their son, whom they considered a disgrace to them, would ever attain such universal esteem and respect. He was a "diamond in the rough." They could not see the hidden qualities of his character, and the future brilliant lustre of his virtues. The Dominicans of the convent of the Holy Rosary blessed God for having sent such a holy person into their midst. The citizens of Lima thanked God for sending them such a benefactor as Brother Martin.

Caesar Augustus said that he found Rome, brick, and left it marble. Somewhat similar, Martin de Porres found Lima a place of material greed and crime, and left it a city of his charity and virtues. Lima was the magnificent but miserable centre of the get-rich-quick Spanish conquerors. There, avarice reigned supreme. Corrupted morals showed itself by the many massacres, brutal slavery, and many other injustices. It was here where Martin was schooled in those virtues, humility and love of neighbor, which made him so universally loved. It was here where he was to receive the enviable title of "Father of the Poor."

Speaking of kind deeds, Shakespeare said "How far that little candle throws his beams! So shines a good deed in a naughty world." Indeed, every service to the sick, every aid to the suffering, every prayer he prayed was like so many lighted candles illuminating the dark world of Lima. Already early in life, in spite of the adverse circumstances of his family life, he began his mission as a pioneer in social justice work.

The scale of Justice needed balancing. On one hand was sumptuous riches, and on the other was dire poverty. It was not long before Lima's unfortunates began to know him. The poor were beginning to see in him, a friend in their needy hour. The sick began to look upon him as their Godsent physician. Even when he entered the Dominican Order, his zeal and kindness toward the poor and sick was abounding. One day while as we may suppose, Martin was on one of his errands of mercy, he met a dirty sore covered beggar. The pitiable condition of the poor man was enough to prompt the holy lay brother to action. What did he do? He insisted on bringing the man into the convent and put him in his own bed. Such conduct drew upon him criticism from one of his fellow religious. What answer did he give? "Compassion, my dear brother," he replied, "is preferable to cleanliness. Remember, that I can easily cleanse my sheets with a little soap, but no torrent of tears could wash off my soul the stain that would have been made there by any unkindness to the unfortunate." We will mention two other well-known incidents in which his all embracing charity toward the poor and unfortunate shine like beacons for all those who would follow in his blessed footsteps. Four-fifths of the population of Lima were Negroes. He knew how they were poorly treated and not infrequently were in want of food. His love for them was inventive. He planted fruit trees along the public roads of the country, so that when they were in need, they might have something to eat.

Although Lima was a rich city it had no hospital. It was a common affair that men and women died unattended by nurses. Disease ravaged the population unchecked. Children were exposed to death in the streets. Poor Indians and unfortunate Negro slaves died in wretched and abandoned places. What was to be done? All felt the need of a hospital, but nothing was done about it nor perhaps would have been done, had not Martin pushed the point. The result

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# Arnold Janssen's Anniversary

By Joseph Bowers, S.V.D.

IT WAS the fifth of November 1907. The Society of the Divine Word celebrated the seventieth birthday of its Founder, Arnold Janssen. At Steyl, Holland, the mother-house was decked out in festal array. Every member of that mission house was doing his share to make the anniversary a great success. Bearded missionaries but newly returned from pagan lands, blue-robed sisters from mission convents, sedate young seminarians enjoying a respite from classes, saintly lay brothers from the surrounding workshops, all vied with one another to do honor to their spiritual father in Christ. After a Solemn High Mass, the community gathered in the big auditorium of the mission house to present a program in honor of their Founder.

In the midst of these manifestations of filial affection the white-haired Father Arnold Janssen sat quietly musing. He listened to the congratulations, to the words of esteem, to praise of the great work he had accomplished for the greater glory of God and the salvation of souls. Amid the stream of recollections flooding his memory, there passed before him the years of his childhood, his youth and his manhood. He saw himself again a child, a member of the family whence he had derived his love and appreciation for all things Catholic. Here he had acquired as a precious legacy his great devotion for Holy Mass and the Sacraments, his love for the Rosary and the Way of the Cross which he had in turn bequeathed to his spiritual sons. Here, too, he had acquired his burning zeal for the Word of God, his firm reliance on Divine Providence in all his needs and anxieties. He saw how the Lord had smoothed for him the path to the priesthood, how He had prepared him for his life's tasks, step by step; how He had finally chosen him as His instrument to give the Church two new religious congregations which were destined to lead hundreds of thousands of poor pagans out



Our Founder, Arnold Janssen

of the night of heathenism into the light of eternal salvation.

As in reverie, he saw the venerable Bishop Henninghaus, one of his spiritual sons, who had come to Steyl for the occasion, rise slowly to his feet:

"I come," the bishop said, "I come in the name of forty thousand Chinese Christians, who owe to you, Father Superior General, the grace of the Faith and who pray for you today; I come in the name of 43,000 catechumens, who also are grateful to you; and I present to you more than 150,000 infant souls, to whom the gates of Heaven have been opened by baptism before death; these ransomed souls also are

praying for you. Thus the motto, 'I have chosen you that you may go and bring forth fruit' has come true."

Thirty years have gone by since that memorable occasion. Nearly three decades ago, Father Janssen has been called to receive from His Divine Master the reward of his labors. Once again, Father Janssen's spiritual children are making ready for another anniversary in honor of their Founder—the centenary of his birth; November 5, 1937. This time their efforts culminate in the striving to attain one great goal, the raising of their Founder to the honor of the altar. The process of beatification once introduced has entailed the compiling and arranging of several documents relative to the life of Father Janssen. Many of those who knew him well have also been called upon to give their impressions of the character and personality of the Servant of God. The following anecdotes taken from the accounts of those who have the good fortune of knowing and living with him may prove to be interesting to friends of the work which he has founded.

Undoubtedly the most outstanding trait of Father Janssen's personality was his spirit of prayer. All his religious exercises were carried out with visible devotion, although he avoided everything

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## Blessed Martin's Centennial

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was the building of the magnificent edifice called the "The Pious House of the Cross."

Judging from the numberless benefactions bestowed upon the citizens of Lima, one might be inclined to consider him as one of those great humanitarians or philanthropists who generally appear in times of social crisis. To call the saintly Dominican lay brother a humanitarian or philanthropist would do him an injustice. His aim in all his activities was to bring his fellow-citizens closer to God. Fully understanding how much God's help was necessary in order to raise the social conditions of Lima to the correct standard of Christianity, impelled him to perform those corporal works of mercy. Merely to give in order to benefit the material side of man would have been useless. It was man's spiritual side which needed attention. Religion only, could help there. Martin realized the truth of those words of St. Augustine: "Thou hast made us for Thyself, O Lord, and our heart shall never rest, until it rests in Thee!" Hence, the holy Negro's policy was to cure the souls by healing the body.

There is another point in which Blessed Martin differed from the philanthropist. It is his love of prayer. Prayer for this Apostle of Charity had a twofold effect. First of all, it served to preserve him from falling into a very common danger of being so much engrossed in work, that the spiritual life suffers therefrom. He knew well the importance of the old monastic principle: "Pray and work." The second effect of his prayer was to obtain God's blessing upon his manifold activities. Long before Father Faber ever lived to utter this truth: "All good works that do not succeed, fail because they have not enough of Mary in them," the saintly Negro realized its importance. This then, may explain why he was frequently seen praying fervently before the altar of Mary. This may explain also, why he loved to recite the Rosary and the Little Office of the Blessed Virgin.

In an unbelievably short time, Blessed Martin became a favorite with the faithful of the United States. Three hundred years ago he was a prominent personage who labored to lay the proper foundation for social life in Lima. Today, he seems as present to us as he was in Lima in the sixteenth century. Time does not appear to be a barrier to him. It is interesting to read the various favors received through his intercession. We may ask: "Why is the devotion so widespread?" The answer seems to be that God wills that Blessed Martin should preach to the citizens of our United States in this twentieth century, as he preached to the citizens of Peru in the sixteenth century.

He has an important message for us. The substance of it may be expressed thus: Beware of mere philanthropy, for it robs charity of its real beauty. True charity cannot exist without God. To engage in social service only for the human aid it affords is to labor in vain. The spirit of Christian brotherly love must be the soul of our works of mercy.

If one would compare the conditions then existing in Lima at the time of Blessed Martin with the conditions existing here in this country today, he would find no difference. The problems which confronted the holy Dominican lay brother in Lima are essentially the same that are confronting us. In Blessed Martin's day there was class envy. We have the same here today. In Blessed Martin's day there was racial discrimination. We have the same in our country today. Blessed Martin saw the spirit of disunion and discord sapping the strength of the commonwealth of Lima just when harmony and mutual cooperation were so badly needed for the welfare of the city. Is not the same true of country today? Look at the spirit of discord caused by those who have banished God from the realm of society. Consider the many labor strikes, the social unrest of the nation as a whole. Yes, it is without doubt, that this saintly Negro is a challenge to our times, since so many of our social conditions are the same as those with which he had to struggle.

It would be a wise action on our part to look to him as our patron of social justice. What he has accomplished three hundred years ago in Lima, can be done now. In order, however, to do this he must become a living reality to us just as he was to his own fellow citizens. This will be done efficiently, provided devotion to him becomes more and more widespread. There are many who should enroll themselves under his banner of social justice, but have not. These must be reached by his clients.

We feel quite certain, that the recent observance on the tenth of September of this year, of the first hundredth anniversary of his solemn beatification by Pope Gregory the Sixteenth, has added more followers to his standard. It is our fervent hope that this wonderful display of Catholic enthusiasm for the Blessed will help not a little to further the cause of his canonization. It is our earnest prayer that the time be not far off when we too may be able not only to call him "Father of the Poor, and Apostle of Charity," but also "St. Martin, our Patron of Social Justice!"

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## Arnold Janssen's Anniversary

(Continued from page 4)

that would make him conspicuous. Only when he believed himself alone and unobserved would he sometimes give way to extraordinary expressions of piety.

He was in the habit, when he had finished his work late at night, of going finally to the church and there spend some time in prayer before the tabernacle. Upon a few occasions he was observed to prostrate himself on the floor and thus pray for a considerable time. When, as happens with the founders of all missionary orders, Father Janssen found overburdened with financial difficulties he was often seen in the chapel at midnight, kneeling with outstretched arms before the altar. When the rest of the community assembled for morning prayers, he led the prayers in spite of his night's vigil. Occasionally, during these times of stress, he changed meditation into conferences in which he exhorted all to draw down God's blessing by urgent prayer.

Father Janssen's trust in prayer, and his literal "seeking of the Kingdom of God, and the rest being added unto him," is shown in the following anecdote: At one time he intended to build. He, therefore, went to a neighboring brick-yard and interviewed the proprietor as to whether he could supply the bricks for his project. The man agreed to supply the bricks if Father Janssen could give him assurance that the bricks would be paid for. Drawing a picture of St. Joseph and showing it to the owner of the brick-kiln, Father Janssen said: "This is your guarantee." The proprietor, who must have been a man of Faith, himself, was quite satisfied with the surety offered. He furnished the bricks which were paid for in due time, and as a result of his faith, so it is related, God prospered his business.

In his room he always said his breviary kneeling, even during his last illness, when he had become quite feeble, and kneeling was very difficult for him. He was also seen to kiss the floor, as a token of his readiness to accept any humiliations which it might please the good God to send him in the course of the day. Whenever he had an important letter to

write, he would request his secretary to kneel down with him and pray before beginning its composition. If he promised in a letter to pray for someone he would say to his secretary, "Now let us kneel down and say the promised prayer at once."

When travelling, he saluted the Blessed Sacrament in the churches which he passed. Frequently, he invited his companions to pray with him for the inhabitants of the cities and towns through which they travelled.

As founder and Superior General of two large missionary societies, already in his lifetime numbered more than two thousand members, a huge amount of work was demanded of Father Janssen. Nevertheless, he tried to keep in close contact with the members of his order. Indeed, for the first fifteen years he personally received every candidate to the motherhouse where his headquarters were established. A certain laybrother relates the reception accorded him as follows: "When I arrived in Steyl, Father Janssen, as was his wont came to the parlor to welcome me. 'My dear friend,' he asked, 'who has brought you here?' I replied that I had come of my own accord, to which he gently made answer, while he patted me on the shoulder, 'No, my dear friend, your holy Guardian Angel has directed you here.' Then turning to the porter he said: 'Bring this gentleman a good cup of coffee, a real good cup of coffee.' This hearty reception continues the brother, impressed me so, that I felt as if I had been received into heaven itself. Later, as often as I called on him, he was always gracious and kind to me. I have never met so loving a father. At his death I could not refrain from weeping, as I felt that the good Lord had taken the best of men from the world."

Another candidate recalls his reception as follows: "When I made my application to the Founder in person as an aspirant to the brotherhood, the thing which drew my attention, first of all, was his firm trust in God. When I had remarked that I was but a poor journeyman, who had learned a trade but had no money, he took hold of my hands and said: 'We need only you, your good-will and interest for the glory of God and the mission

cause. The good Lord will take of the rest." In later years when Father Janssen returned to Steyl, Holland, the mother-house, from his visitation tours he would have the newly admitted candidates assemble. Then like a kind father, anxious to learn how his children fared in his absence, would pass from one boy to the other as they stood in a circle about him, inquiring how each one was getting along. Finally, he addressed a few words of encouragement to the group, and then gave them his blessing.

The students for the priesthood, also received proof of Father Janssen's fatherly interest. Soon after their arrival at Steyl, for the fall or spring semester they assembled in a large hall where they were individually introduced to him by their prefect. He then delivered an encouraging discourse, urging them to persevere in the vocation to which God had called them.

The Founder especially enjoyed joining the lay brothers at recreation. At these times he was very jovial and unassuming, telling them witty stories, or encouraging others to tell them. He particularly enjoyed teasing the brother in charge of the kitchen at St. Gabriel's Mission House, Austria, the largest Seminary of the Society, whenever he went there on a visitation. The following anecdote is contributed by the brother himself. "One day, Father Janssen said: 'Brother, let me see the menu for the coming week.' On receiving it he studied it critically then said: 'You have far too much dessert listed—Brother, this is no hotel!' "For Fridays," continues the brother, "I had been allowing two eggs for each person. Father Janssen said: 'What are two eggs for people who are later to work in the missions! After this allow every man three eggs. Our members must have substantial food to give them strength and vigor. Now let me ask you a question . . . Which is harder, to do manual work or to study?' I replied that I thought it was harder to do manual work from morning to night, to which his response was: 'You still have very little judgment! Study affects the nerves so much that students become exhausted. It is up to us to see that they preserve their health and strength.' All this he said in such a goodnatured way, relates the brother, that I could not refrain from smiling. Father Janssen finally said to me: 'Brother, whenever you have something on your mind come and confidently tell it to me. I will do all I can to help you."

Many more such pen-portraits are drawn by those who knew him well, and hold his memory in benediction. We hope that these few will have served to present a rough outline of the character features of him, whom the members of the societies he founded revere as a father, and hope to honor one day as a saint.

## "I KNOW—BUT"



"I know that God created the Negro, endowed with an immortal soul, equally as precious in His sight as mine:—

"But,—after all, didn't God intend him to be a servant, to do more humble tasks? He's not a *white* man, is he?

"I know that Christ came upon earth to redeem the Negro:—

"But,—have I any obligation regarding his eternal salvation?

"I know that Christ established His Church to include *all* mankind:—

"But,—should not the Negro be restricted to the colored mission parish 'across the tracks'?

"I know that the Negro too is an actual, or potential, member of the Mystical Body of Christ:—

"But,—am I required to overlook existing conventions and traditions that hold that he should be 'kept in his place'?

"I know that Negroes have been canonized as saints:—

"But,—is there any inconsistency in venerating Negro saints, and refusing to protest against the denial or human rights to the race?

"I know that we have Negro Bishops, priests, and Sisters:—

"But,—should not the race remain completely segregated from the white group?

"I know that, as a man and as a citizen, his rights are equally inalienable, and equally guaranteed:—

"But,—after all he is a *Negro*! We must be practical since we are living in a cold and practical world! Must we actually live up to principles?

What do *you* think?

—*Interracial Review.*

**A**T LAST! New York has done its duty. On Sunday, July 11, at 11 A. M., Father Marcus Glover, P.B., a newly ordained colored priest, celebrated his first Solemn High Mass, in St. Francis de Sales Church, on East Ninety-sixth Street, near Lexington Avenue, in the midst of a unique interracial atmosphere. Acclaimed as one of the boys of the parish who has been raised to the priesthood, Father Glover returns to celebrate his first Mass in the church where he received his early training. And this, mind you, in a white parish; but the kind of a parish which portrays the Catholic tradition, and where the pastor, Monsignor John F. Brady, D.D., was happy to stand up and give honor to one of the sons of his parish.

The church was filled to overflowing, with an attendance of over a thousand worshipers. Of this number there were over a hundred Negroes, seated in various parts of the church, some of whom were Protestants. It was a rare occasion for me, for it was the first time in my life that I had witnessed the celebration of a Solemn High Mass by a colored priest in a white parish church. I forgot that I was colored; I was thinking of myself as one of a large number of Catholics performing our weekly duty. It was not a curious crowd. It was a reverent one who came with one purpose—to give glory to God for having raised to the high office of the priesthood another son of the Church.

Close your eyes, and on bended knees, listen to the voice chanting the solemn office of the Mass. It is a voice, resonant and clear, intoning the Latin, just as is done any day in the week. But open your eyes, and look with amazement, as you witness a Negro, standing alone in the center of the high altar; and, as he turns around and faces you, you can hardly believe your eyes—his hands extended, he intones the Dominus Vobiscum ("the Lord be with you"). At that moment I felt like bursting out into the refrain, "Mine eyes have seen the coming of the glory of the Lord!" Again, as I watch with rapt attention, I see this same Negro being assisted by two white priests, and these priests serve with him to the very end of the Mass. Words cannot depict the marvel of such a spectacle. If you were not there, and if you are not colored, you cannot fully appreciate the great significance of this occasion. To me, as to every other colored Catholic, it meant one more demonstration of the true Catholicity of the Church,

## Native New Yorker

(Reprint from "Interracial Review," with p

EMANUEL A. R

wherein she serves all nations and all people, and in turn is served by them without discrimination.

In the midst of the celebration, the Pastor, Monsignor Brady, arose from his seat in the sanctuary, and proceeded to deliver a eulogy. He spoke in high praise of the zeal of the newly ordained priest, of the many obstacles he had to overcome. He spoke of the saintly mother whom God has called to her heavenly reward, and of the father and the other members of the family who have worshiped in the parish for over twenty-five years. And then to hear him speak with pride as he turns to congratulate Father Glover on his being the first colored boy from the parish to reach the goal of his ambition! "I congratulate you for the courage to give up your family and your country, and to go away to a foreign land where they know you not." It was like a prayer that other colored boys may be blest in time to swell the ranks, which must from now on grow until at length—instead of being ordained to serve as a foreign missionary in far-off Africa—we may live to see the day when one of our Negro youth shall be called to labor in this great metropolis, to help in winning many souls to Christ. God Grant that the day be not far away!



The Rev. Marcus G



# Yorker, Negro Priest

(Review," with permission of its Editor.)

MANUEL A. ROMERO



• Marcus Glover, P. B.

A touching scene took place. He mounted the platform, and very soon a group of little children, white and colored, ascended the steps and knelt in a semi-circle on the stage, while Father Glover went from one to the other giving his blessing. Then an endless throng followed, and upwards of 600 persons availed themselves of the privilege of receiving his blessing and kissing his hands—and there were many Protestants in the crowd. The scene was so moving, that a colored lady kneeling beside me exclaimed, "If only a newspaper photog-

rapher were here! What a picture this would make!"

But who is this Father Marcus Glover, to have so moved the crowd to such a demonstration of Catholic devotion? He was born in Yorkville section of New York, of devout parents, in the neighborhood of the parish of St. Francis de Sales. He was baptized in that church, and began his education in the parochial school of the parish. Upon graduating he went to Cathedral College, where he received his academic preparation for the priesthood. He then entered the novitiate of the Josephite Fathers at Newburgh. From there he went to the Seminary of Quebec, and completed his theological training at the Seminary of the White Fathers in Carthage, Africa, where he was ordained to the priesthood on the 29th of June. He is now 26 years old, and as a member of the Society of the White Fathers, his field of labor will be along the Gold Coast of Africa.

In summary, it may be said this important event marks a high point in the labors of the priests in the Archdiocese of New York. It began with the work of the late Monsignor John E. Burke in St. Benedict's Mission, and in succession we have such names as the late Monsignor Thomas M. O'Keefe, Father Shanley, Very Rev. Father Plunkett, Father Mulvoy, Father McCann, and last but by no means the least, Father John LaFarge, S.J., the apostle and pioneer of Catholic interracial work. It will surely inspire the young, and encourage those who are working so zealously for the conversion of the millions of colored people who have not been reached. My own resolve as I left the scene of that celebration, was to pray—and pray fervently—for the day to come, when we may witness, not only the celebration of a Solemn High Mass by a Negro priest in a white parish church, but the dedication of one to work among the 330,000 Negroes in New York City. So may it be!



Announcer: "This is station WSAS at St. Augustine's Seminary. Again we present in a coast-to-coast hook-up, the well-known Newshawk. Ladies and gentlemen, Mr. Newshawk."

Vacation time has ended and once again our community has reassembled to enter upon another school year of earnest work and prayer. Happy vacation days are now safely tucked away in memory and labeled, "among my souvenirs." I know that you, my listeners, are anxious and interested in knowing just how the summer was passed at St. Augustine's. Pull up your chairs a little closer to the radio and hear about our summer activities.

On June 6, the students broke camp and left for home. What a crowd of happy fellows! For at least two days before departure they were busy as bees packing trunks, grips etc. Textbooks were hurriedly placed on the shelves with a sign attached: "Closed for the summer. Do not open until September." Whoopie! Going home after nine months of toil at the books. Merry laughter filled the air, hasty handshakes and farewell-words exchanged and off they went, by train and bus to the four sections of the States, back to their homesteads to enjoy a well-merited rest. From a place of bedlam the minor seminary suddenly became an abode of awful silence.

A few days after the students depart, our Southern missionaries pulled in for their annual retreat. Old and young convened. Some had not the time nor opportunity to see their fellow-missionaries since the retreat of a year ago. They really enjoyed the little time afforded them before the retreat began to parley with one another. Their week of spiritual recollection quickly passed and off they hastened, back to their beloved stations.

Several of the Reverend Fathers, followed closely in the footsteps of the students and hurried off no sooner than classes ended, in order to perform pastoral work in surrounding parishes during the summer months. However, a few Fathers, the seminarians and brothers were left behind to hold the fort and hold it they did. If "variety is the spice of life that gives it all its flavor," then we had it in abundance.

Our summer vacation was chock-full of pleasures and happy pastimes. To start the ball arolling, the seminarians spent the greater part of vacation time at "Sunnybank," our villa-by-the-sea (I had better say Gulf). "Sunnybank," thanks to our benefactors, is now our summer house. It is ideally situated on the Bay of St. Louis approximately three miles distant from the seminary. Swimming, fishing, boating and other forms of aquatic sport are to be enjoyed here to the full.

Part of the vacation was spent in preparing for the Catholic Students Mission Crusade Convention held in Cleveland from August 18-21. Since our Unit had decided upon having a display at the Mission Exhibition held in connection with the Convention, it was necessary for all heads, as well as hands, to get together and make plans for an attractive booth. Charts were printed whereon all essential knowledge concerning St. Augustine's was to be found. The colored missions in charge of our Fathers (Society of the Divine Word) were mapped out in their relative positions to one another. Last but not least, our famous handmade rosaries were assorted and arranged for display and sale. August 10, everything was in tip-top shape and our two delegates were able to set out for Cleveland. The Rev. Clarence Howard, S.V.D., and George Chachere, S.V.D., president of our Unit, represented the major seminary, while Mr. Sylvester Chase, a student, represented the minor seminary unit. It was a pleasant surprise for us to learn that George Chachere had been elected as a member of the Executive Board of seminary units affiliated with the Mission Crusade Organization. This is the first time that a colored seminarian has ever held such a position.

The Revs. Francis Wells, S.V.D., and Clarence Howard, S.V.D., who were ordained last May, are now in Lafayette, La., doing pastoral work. Both spent a part of their vacation at home and part here at the seminary. When their appointments came, assigning them to active priestly labors, they were literally "smothered with delight," an expressed their unbound pleasure in song and animated conversation. Eight hours after receiving the appointments they were on

their way,—hat, bag, and baggage. Last reports from Lafayette stated that they were doing splendidly and are quickly becoming orientated in the art of caring for souls and shepherding a flock.

The Rev. Superiors and faculty of the seminary had been shifted around during the summer months. The Rev. G. Esser, S.V.D., was relieved of the office of rector. He is now professor of philosophy at our Motherhouse in Illinois. The Very Rev. John Gasper, S.V.D., has been elected as Rector for the coming three years. For the past seven years he has been Prefect of students in our minor seminary. The Rev. Hubert Posjena, S.V.D., has been appointed as Asst. Prefect of the students, to replace the Rev. Jerome Haines, S.V.D., who has been assigned to St. Paul's Mission House, Epworth, Iowa. We also welcomed to our midst the Rev. Peter Oswald, S.V.D., who has come South to join our faculty and take charge of the park project. Father Oswald, besides being a professor of biology, is also a very eminent florist and has more than an average knowledge of landscape gardening. The Rev. Charles Reinelt, S.V.D., who for three years was Spiritual Director of the brothers, was assigned as pastor of St. Nicholas Church, St. Louis, Mo. The void which the departure of Father Reinelt left was filled by Father Joseph Busch, S.V.D. Father Busch served as Asst. Prefect of the students here three years ago and is a familiar figure to the older members of the community. We are certain that he will continue the good work of Father Reinelt. Father Busch was obliged to undergo a serious operation shortly after his arrival in the seminary. He is convalescing nicely now. As the old saying goes: "You can't keep a good man down!"

The brothers spent the entire vacation at the seminary due to their varied and indispensable labors. However, they managed to get in a few picnics with the seminarians at "Sunnybank." Picnics are always gatherings where joy is the most predominant sentiment. Amongst us, it was plentiful. One form of entertainment was the staging of an amateur show at each picnic. Everyone was called upon to do his bit by contributing a song, story, jokes or what have you. I am certain that had Major Bowes been present, he would have signed up some of this obscure talent on his amateur hour program.

The summer evenings were not entirely spent in killing mosquitoes and mopping our steaming brows. For a little diversion three lectures were attended in the seminary auditorium and we also had the pleasure of viewing the celebrated motion picture, "Cloistered." Two of the lectures were on the life of St. Therese of Liseux, the Little Flower, who has been chosen by our present

Pontiff, Pius XI, as the Patroness of the Missions.

Oftentimes, too, while the seminarians were at "Sunnybank" the seminary band assembled in the boathouse, built above the water about fifty feet from shore, and filled the surrounding air with martial tunes. The rest of the seminarians slowly promenaded up and down the seawall enjoying the sound of the dulcent notes as they echoed over the water to the shore.

But vacations are not meant to last forever. Sooner or later they must be terminated and discontinued work be once more resumed; for rest is the sweet source of labor. So on August 28, the seminarians closed the portals of "Sunnybank" and returned to the seminary to prepare for their renewal of Holy Vows and the coming school year.

The day following their return, the Rev. Fathers began their annual retreat. Father Gruhn, S.V.D., came South from our Motherhouse, Techny, Ill., to conduct it. The retreat ended on September 4, and you may be sure that all of the Rev. Fathers are now spiritually rejuvenated.

On September 1, the seminarians began their annual spiritual renewal. For six full days of strict silence, they centered their thoughts on nothing but the eternal truths of our holy religion. Father Friedel, S.V.D., conducted the spiritual exercises. Finally, on September 8, thirteen young men knelt before the tabernacle and there in the presence of their Eucharistic King renewed their three Holy Vows of Poverty, Chastity and Obedience. Kindly remember these young men in your prayers that the Day of Days will soon dawn, when the ordaining prelate will impose upon their youthful shoulders the sacred yoke of the Priesthood.

The minor seminary is animated with life. No wonder! The students have returned from their three months' vacation and are informing all departments of the seminary as well as a few surrounding neighbors that they have returned safe and sound. Sixteen "New Faces in 1937," appeared in the line-up, representatives of some twelve states of the Union. The campus is already alive with activity, for they lost no time in clearing away the summer growth of weeds on the playground. Handball and tennis reign supreme at present, but shortly the basketball court will be pressed into service.

And now, boys and girls, seeing that my time is up, St. Augustine's and I, say to you, Cheerio.

Announcer: "Ladies and gentlemen, you have just listened to the Newshawk of St. Augustine's. This is station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis."

# Quo Vadis? - Whither Goest Thou?

By John W. Bowman, S.V.D.

**T**HAT HAS BEEN nearly eight years ago since a zealous priest of the Archdiocese of Philadelphia who was engaged in Negro work in the city of Philadelphia broached a topic which later I discovered to be an all important phase in the progress of Negro Americans. I refer to the spiritual progress of the race.

We were seated in his office at the close of a hot summer's day. As I had just returned home for the summer vacation, our conversation was, in the main, centered round seminary days. The good priest recalled the happy days he had spent as a seminarian and tried to show me what a grand and glorious life is that of a faithful priest of God. Suddenly, his face grew stern and he asked me: "Where are our colored Catholic Negroes among those who are doing so much for the betterment of the race?" The question literally floored me and before I could collect my thoughts to make an answer he continued: "Many of the colored leaders are men without religion, without religious beliefs and principles. Where are they going to lead the race?" Coming forth from a priestly heart filled with the deepest sincerity and earnestness, his statements made a deep impression upon me. Yes! where are our Catholic leaders? Whither do the others lead us? Then as now, as I face the gruesome reality, I find myself unable to make a decent answer.

Yet, when we look back over the past seventy years of Negro emancipation and see progress the like of which has never been equalled by any other race, we must needs agree, that the retrospect is far from depressing. Have we not arisen in a marvelously short time to heights where others recognize us and our contributions to America civilization—nay forced to do so? The rich fund of fact tells us that back in 1866 only ten per cent of the Negro population was literate. Today, it is the other way round for only ten per cent is illiterate. Again, the accumulated wealth of Negroes in 1866 was \$20,000,000 as against \$2,500,000,000 in our present year. Today, we have more than 3800 physicians and surgeons, more than 1700 dentists, to say nothing about the thousands possessed of the trades. Surely, we have built upon a dark and dismal past a glorious edifice of achievements.

But of what use will all this material progress be if the good God has little or no part in it? Where are we going with so much purely material progress? John L. Stoddard, in his book, REBUILDING A LOST FAITH, says something which might aptly fit in this connection: "A combination of material wealth and religious poverty is invariably followed

by an immense catastrophe." History bears out his statement. Rome was great and so was Carthage. Their civilization and culture were the marvel of the entire world. Theirs was the model and exemplar according to which other nations vied with each other in imitating. But they fell and their ruin was commensurate to their renown. And why? Because neither the true God nor Godlike principles had any place in their civilization. All their labor was in vain. For "unless the Lord build the houses, they labor in vain that build it." To train the intellect without the heart is like giving a knife to a child; to progress along social lines without religion or religious principles is to rush headlong into an abyss. Say what you will, God must have His proper place if anything we do is to have lasting results.

Negro Catholic leaders are few. Of course, we must not lose sight of the fact that there is only about two per cent of the Negro population belonging to the True Fold. Yet, the number of those who can do much is sufficiently large and is yearly increasing. There is enough to permeate, so to say, the great mass with Catholic teachings and principles.

The world of today consecrated to "ists" and "isms" tries to prove that by sheer natural means it can march on to real and lasting success. Its very atmosphere breathes a subtle materialism; intellectual conceit its common product; affectation of intellectual superiority its pith and marrow. The generality of sophisticates worldlings has turned its back on everything bordering on the supernatural. It tries to show that man can advance by dint of his own powers and that colossal achievements can be accomplished by purely natural means.

Thoughts such as these suggest themselves when we reflect on the great racial enterprises that owe their inception to men of doubtful fame, men who have forsaken their God and in His stead have chosen another under the guise of worldly possessions. However, nobody can say that they do not have a modicum of success, fleeting though it be. Contrariwise, they frequently accomplish great things, such as make the world look on and wonder, but ruin is inevitable. They build on sandy ground and as soon as the rain falls their building will fall.

Again I insist, where are we going to end if we are going to be led on by men avid for adventure and placing all their hopes in things of earth? For a time these may become the cynosure of all eyes but to every reasonable man the presence of an inevitable doom hangs pathetically over the strenuous vitality by which their work is directed. Indeed

a little delay may ensue, maybe a short respite, but the hour will come.

But what can Catholic Negroes do about it? At the outset it might be well to say that in this field of endeavor, it is neither necessary nor desirable that the work should be done by the handful of colored priests laboring in the harvest field. However intimately connected this semi-social side may be with the spiritual, the priest must concern himself in the first place with the latter. For him, this is the all-important point. But this phase of Catholic action should be the ambition of our Negro Catholic college graduates. These are they who can be instruments of good. Many of these have drunk deep at the fountain of truth, some during their Catholic high school training, some even during their Catholic college training. The less fortunate can at least prepare themselves by studying the vital questions and problems of the day in the light of Catholic theology.

Go out into the world. Tell the people about the wonderful teachings of the Catholic Church. Teach our people the Catholic viewpoint. Instill in them Catholic principles which infallibly will serve as guiding stars over the storms of this life to the shores of lasting progress.

In a back issue of Our Colored Missions, a priest now working for the colored tells how he received the stimulus to devote his time and energy to the evangelization of the colored. He says among other things: "In passing it may interest you to know that N-N, your executive secretary, is partly responsible for my

interest in the colored work. About four years ago, while stationed at St. Bonaventure's Church in Paterson, New Jersey, I had the pleasure of having N-N address the Holy Name Society. It was his eloquent talk on "The Little Black Sheep" that spurred me on to do the work which is being accomplished here in Asheville. To him I owe a lot and I only trust that Almighty God will give me the strength and grace to bring back those "Little Black Sheep" about which he spoke at the Holy Name rally in Newark a few years back and again in Paterson, New Jersey, a year later."

This is one instance of what can be done. Who can imagine the far-reaching effect of that talk? Who can estimate the number of souls which may be snatched from the muck and mire of vice and sin and started off on the straight and narrow path of genuine living by the zealous activity of a self-sacrificing priest? This good man was at least partly responsible for a great work. He was instrumental in sending a priest to work among our people. Just as he did this, so can many others be instrumental in causing the Catholic viewpoint to be disseminated over the length and breadth of our colored population. With material opulence on the one side and spiritual poverty on the other, it is high time that we ask ourselves as did Christ, Peter, "Quo vadis?"—"Whither goest thou?"—and adjust ourselves accordingly. God grant that we see it aright.

## Meeting An Old Friend Again

**I**N THIS DAY and time there is much being said about the attitude which Catholics should have as regards the spiritual welfare of the American Negro. But perhaps few articles, if any, are calculated to elicit more thought than one which appeared in the March issue of the Acolyte. Writing under the caption "Meeting An Old Friend Again," Sandro Wood says among other things the following.

"Brother Martin has given me a jolt. Since he came back into my life, I have been jogged out of my apathy, my indifference. The figures have been startling—13,000,000 Negroes in the United States—and only 250,000 of them Catholics! What on earth is the matter? Candidly, if the generality of American Catholics are like myself, it's a wonder that any Negroes are in the true Church at all. I never raised a finger to point out to those children of God the Church founded by Christ for their salvation. I never contributed a dime to disseminate the Gospel among them. Fortunately, some people did take the doctrine of the universality of the Church literally. Since

I met Brother Martin again, since he has become a real friend of mine permanently, I have learned a lot of things. There have been apostolic souls who have worked with Christ-like zeal for the redemption of the colored—men and women who have had to overcome not only the apathetic attitude such as I have so well exemplified, but also real prejudice, utter uncharity, and social injustice towards the members of Blessed Martin's race. They have had to labor against tremendous odds—against opposition that too frequently comes from places where one would naturally expect help and encouragement instead of obstacles. The objection that one can't make good Catholics out of Negroes is so preposterous that it ought to be self-condemned; but, believe it or not, that is practically what some Catholics hold at least in practice. "The Negroes? Oh, they haven't the stability to make good practical Catholics." Fortunately the Josephite Fathers and Mother Drexel's community can give us the facts about the potentialities of the colored race. So, too, can other Orders and Congregations."

## Printed Paragraphs

THERE is much consolation in the knowledge that so many Protestant Negroes, outstanding in their lines and leaders among the Negroes, are gradually realizing what the Church really means for the spiritual and temporal welfare of their fellowmen. Not infrequently, we meet with utterances which show beyond the shadow of a doubt that there is an entirely different angle from which the Church is viewed nowadays.

Dr. Kelly Miller, noted columnist, commends the attitude of the Catholic University in this wise:

"The Catholic University of America has broadened its policy by admitting colored students to its summer school . . .

This great institution in its earlier years admitted all applicants without regard to race. It has a number of colored alumnae from its academic courses. Its first librarian was a colored man named Williams, who, by the way, was a cousin of the late E. C. Williams, librarian of Howard University.

Higher institutions of learning usually take their cue from the public schools in the community. Congress makes separate provisions for the education of the races in the District of Columbia. Private institutions generally follow the cue set by the Government.

The Catholic institution is to be especially commended for its liberal-minded attitude under these conditions . . .

Claiming to be the Church Universal, it must operate without regard to race or color stultify its Holy pretensions. I believe that there is no color line in the Nordic sense of that term anywhere in the world where the Catholic dispensation has full sway . . .

Theoretically, the Catholics have the advantageous position. The voice of the Pope of Rome is the only voice we hear which is now breathing through the heat and passion of the earth, the still small voice of calm uttered on the shores of Galilee by the Son of Man . . .

It is unquestionably a good thing to have something of the reverence for things sacred imparted to Negro education which may be gained by closer touch and contact with the Catholic spirit and method."—*Interracial Review*.



FOLLOWING is a quotation from the address of Dr. Mary McLeod Bethune, Director of Negro Affairs for the National Youth Administration, and president of the Bethune-Cookman College, Daytona, Florida. Addressing the student body, faculty and assembled guests at the June Commencement of Xavier University, of New Orleans, La., she said in part:

"Not for myself alone, but for 13,000,000 Negroes who would have me speak for them tonight, I want, if I can, to express my gratitude to this great Church, these great people of God, who have done so much during the years for the fostering of my people and your people, who have taken time to turn aside and find us in high places and low places I want to express gratitude for their spirit of disinterested love that has reached us in such large numbers all over America, all over the world, wherever their feet have found a pathway and have touched us and said to us, 'There is a place for you upon this wonderful, beautiful earth, and we are willing to help you prepare to occupy your places like real men and real women.'"

God grant that many others may get possessed of this splendid attitude and may see the Church in her true perspective!



FOR the first time in Charleston and, so far as is known, in any Southern city, the graduation of a colored high school class took place in the Cathedral. This outstanding event in Catholic Negro circles occurred in June of this year when the graduating exercises of Immaculate Conception High School were held in the Cathedral of St. John the Baptist, Charleston, South Carolina.

Impressive to all who witnessed the scene was the respectfulness of the 1,200 persons, more than half of them non-Catholics, who completely filled the Cathedral to watch diplomas being conferred on 12 graduates of the State-accredited Catholic high school for colored youths. His Excellency, Most Reverend Emmet M. Walsh, D.D., Bishop of Charleston delivered the address to the graduates and awarded the diplomas.

Immaculate Conception High School is attached to St. Peter's parish for colored and is assigned to the Holy Ghost Fathers who have charge of the work among the colored in the city of Charleston. The Oblate Sisters of Providence, the oldest colored religious congregation, provide the teaching staff.



THE name of Paul Lawrence Dunbar (1872-1906), celebrated Negro poet, was recently dug up from the past. The Ohio State Archeological and Historical Society is to open his Dayton home to the public as a shrine.

Dunbar, the son of ex-slaves, won renown with his first book, "Oak and Ivy Poems," but never became prosperous. Broken in health, he returned to Dayton to die.

His works are but another proof that the Negro has contributed something worthwhile to American civilization.

# Our Mother Of Perpetual Help Novena

## INTENTIONS:

- |   |   |   |
|---|---|---|
| November 1-9 — For our departed spiritual and temporal benefactors.       | { | December 1-9 — For the religious training of the children of our country. |
| December 1-9 — For the religious training of the children of our country. |   |   |

Dear Friend:

Once every year a beautiful wreath of flowers is laid upon the tomb of the Unknown Soldier. This is done to express America's gratitude toward the nation's benefactors of Democracy. Can we not take this as an example in expressing our gratitude toward our departed spiritual and temporal benefactors? This month, then, it should be our particular duty to make a wreath of spiritual flowers for them. A Holy Mass devoutly heard, a Rosary piously recited will be of more help to them than a garland of perishable flowers laid upon their graves. Furthermore, in this we must not fail to secure the help of Mary, the Queen of the Holy Souls. It will be more acceptable to Jesus, if it is offered by Her for the happy repose of our benefactors. This will be the best way of showing our gratitude toward them.

When Cornelia, the mother of the Gracchi was asked to show her jewels, she presented her children and proudly said: "These are my jewels." They were gems not only of their mother, but also of their country. Are not all children intended by God to be jewels of their parents and country? But as the precious stone must be polished properly to bring out its fine quality, so children must have the proper training to make them men and women of excellent character. A thorough religious training will surely do this. It will make them steadfast against the evils of today. The importance of such a training is easily understood when we reflect that the future destiny of our country lies with them. Hence, for the intention of this month's novena, we will direct our prayers to God for the attainment of our cherished desire, "the religious training of the children of our country."

**Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.**

## MAIL YOUR INTENTIONS FOR THE NOVEMBER NOVENA!

*Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.*

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## MAIL YOUR INTENTIONS FOR THE DECEMBER NOVENA!

*Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.*

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

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## **CRUSADERS**

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?"

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

## **Mass Intentions Welcome**

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.

# St. Augustine's Messenger

Volume XV

Bay St. Louis, Miss.

Number 2

FEATURING

JANUARY 1938



**At The Crib**



**Progress**



**Listening In**



**Father  
Wilson**



**Pointed  
Paragraphs**



▲ **Communists And Negroes** ▲



▲ **Catholic Negro Education** ▲



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## CRUSADERS

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?"

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Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

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Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.

# St. Augustine's Messenger

Volume XV

Bay St. Louis, Miss.

Number 2

FEATURING

JANUARY 1938



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**Rev. N. L. Schuler, S. V. D., Editor**

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How many of us have not let occasions pass by when we could have and should have taken advantage of them? The answer is undoubtedly in favor of comparatively few where spiritual opportunities are concerned.

Holy Mother Church offers to the faithful endless opportunities for spiritual advancement. Founded by the Son of God for the salvation of all mankind, the Catholic Church has endured for nearly two thousand years "and alone is in full and safe possession of the truth." Thru this Church the reign of Christ must come to all men, including the Negro.

Here is our golden opportunity. We, who are convinced of the truth and necessity of the Catholic faith, can share in its extension here in America among the Negro. There are 12,750,000 Negroes in America who are not Catholics. This represents a vast missionary task for the Church. To the Apostles and

their successors Christ left the extension of His Kingdom. The world longs for the One True God. Our prayers and alms will do much toward spreading the message of the Gospel among the Negroes. Ought we not to take advantage of this, the greatest of opportunities, of awakening the colored race from the darkness of unbelief?

You may ask, why does the Church expect my help in spreading the gospel?

Because: It was the last Will of our Lord and God Jesus Christ; "Going, therefore, teach ye all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

Because: The Church has ever done so thru the ages and you are a member of this Church;

Because: It is the most earnest wish and desire of our Holy Father, Christ's Vicar on earth;

Because: Your ancestors were once heathen, and they were converted by missionaries who devoted their lives to immortal souls in pagan lands;

Because: You are a Catholic and surely appreciate this great grace enough to help in the conversion of those who are yet sitting in darkness and in the shadow of death;

Because: Your own love for your holy faith will increase in proportion to your work for its spread;

Because: There are still twelve million unconverted Negroes in America, after Christ bade His Disciples preach the Gospel to every nation;

Because: The missionaries backed by laymen could do wonderful work in God's vineyard;

Because: The opportunities existing today in our Negro missions are greater than in the preceding years;

Because: If all Catholics would cooperate with the clergy the conversions will increase by leaps and bounds.

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Just as on that first Christmas day more than nineteen centuries ago the Babe of Bethlehem called both wise and ignorant, both rich and poor, both strong and simple, to His manger bed; so today He calls us all. And on this one day of all the Christian year most of us respond. It is our great joy, that we too may make our own personal pilgrimage to Bethlehem. It is exactly as the angels promised: "Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people."

When the shepherds and the wise men went to Bethlehem, the Gospel tells us that something happened. What was it? It was the spiritual rebirth of their hearts! These men were different! It was as if somehow they had been made over! One long, reverent look, at the Babe Jesus and His mother, Mary, and His father Joseph! And then a long moment of wonder, worship and silence, a new vision, a new perspective, a new outlook on the world and a new inlook on themselves!



This change wrought in the standards and the viewpoint of the first pilgrims sets us all thinking of what can happen to us at Christmas time. It sets us wondering about all those millions of modern pilgrims who are going now to Bethlehem in spirit with us. It reminds us that today in every land and clime, all round the globe, wherever the Gospel has gone, men, women and children are praising God and singing Christmas hymns in the language that they learned at their mother's knee. Some-

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Mothers, on this Christmas day, as you are surrounded by your children and with them recall the mystery of the Incarnation, pray that the Christ-Child will bless your children and keep them near to Him. Ask the Virgin Mother to obtain for you God's grace that you may be faithful in the performance of your

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Grant us Thy grace no more to roam,  
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## Progress

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The number of Negroes on the payroll of the Federal Government soared

to nearly 60,000, a number not far short of the numerical quota in the general population. In combined salaries, these receive approximately \$50,000,000 annually. These 60,000 Negroes constitute a matter of paramount importance in the life of the race.

A precedent was set when Attorney William Henry Hastie took the oath of office as Federal Judge in the Virgin Islands at Washington, D. C., early in April. While there are and have been Negro municipal judges in the more important cities, no Negro has ever before sat on the Federal bench. Judge Hastie brings the number of Negro judges to six. New York City leads with three of which two are Municipal Judges and one Magistrate. Philadelphia and Washington, D. C., have one municipal judge each.

In the Police Department, Negroes advanced considerably. The promotion of Police Sergeant Emanuel Kline of New York City to officer in charge of a Detective Squad marked the first major invasion of the Negro into a detective unit. Another New York Negro, Lieutenant Chisholm was the first ever to be commanding officer of a bureau for the prevention of crime. George J. Trivers became Negro midshipman number 2 in as many years at the Naval Academy. Both were appointed by Congressman Mitchell. James Lee Johnson of Washington, D. C., who preceded him thither in 1936, was the first to enter since 1874 at which time Henry E. Baker of Mississippi entered. No Negro has ever been graduated from the Academy.

Towards the end of August, Attorney William L. Houston took the oath of Special Assistant to the Attorney General of the United States in the Anti-Trust division. An outstanding lawyer, he is the third Negro selected for this position.

Perhaps for the first time in the history of the country, the Congress of the United States officially honored a distinguished colored American. This came to pass on the birthday of the late Dr. Booker T. Washington, famed Negro educator and founder of the famous Tuskegee Institute. His accomplishments were extolled by Arthur W. Mitchell, the Negro Congressman, who is incidentally a product of Dr. Washington's famous school.

#### INTERRACIAL

The great outburst of enthusiasm already alluded to over the prospects of a Negro American saint in the now Blessed Martin de Porres has also done much good towards effecting interracial understanding. This is very conductive to the progress of Negroes in as much as it tends to tear down barriers which have served as stumbling blocks to progress

in the past. The spirit of the time gave birth to such movements as the following:

(1) Blessed Martin de Porres Committee of California. This committee comprises Catholic students representing some ten institutions of higher learning on the West coast. The avowed purpose of the committee is to study the Negro and to promote his welfare. It edits the interesting quarterly *De Porres* in the interest of interracial affairs, the only student publication of its kind.

(2) Blessed Martin Catholic Actionists of New York. These, for the most part are graduates of high schools and colleges. Their main objective is the conversion of the 8,000,000 unchurched Negroes spread over the length and breadth of the country.

(3) The splendid measures taken by the Catholic Interracial Council and the Catholic Students' Mission Crusade in favor of admission of duly qualified Negroes into Catholic colleges, where such a step would not be incompatible with local legislation, that the Negro may enjoy the best the Church can offer.

#### ECONOMICAL

The awakening of public consciousness to many of the problems confronting the working classes of Negroes was very pronounced during the past year. One grave matter which was woefully neglected in the past, the living conditions of colored workers of low earning capacity, took a turn for the better. The home of the average Negro, especially in the larger cities, with reference to the necessities and conveniences of decent living, leaves many things to be desired. But thanks to the broad vision of Mr. Harold L. Ickes, Secretary of the Department of the Interior, steps were taken for the betterment of the economic condition of countless Negroes living in the so-called slum areas. The Secretary himself referred to the condition of these as having a freedom which "released a man from physical bondage only to hold him in economic chains." Of the fifty housing projects which went under construction by the Housing Division of the Public Works Administration, a score are for Negroes.

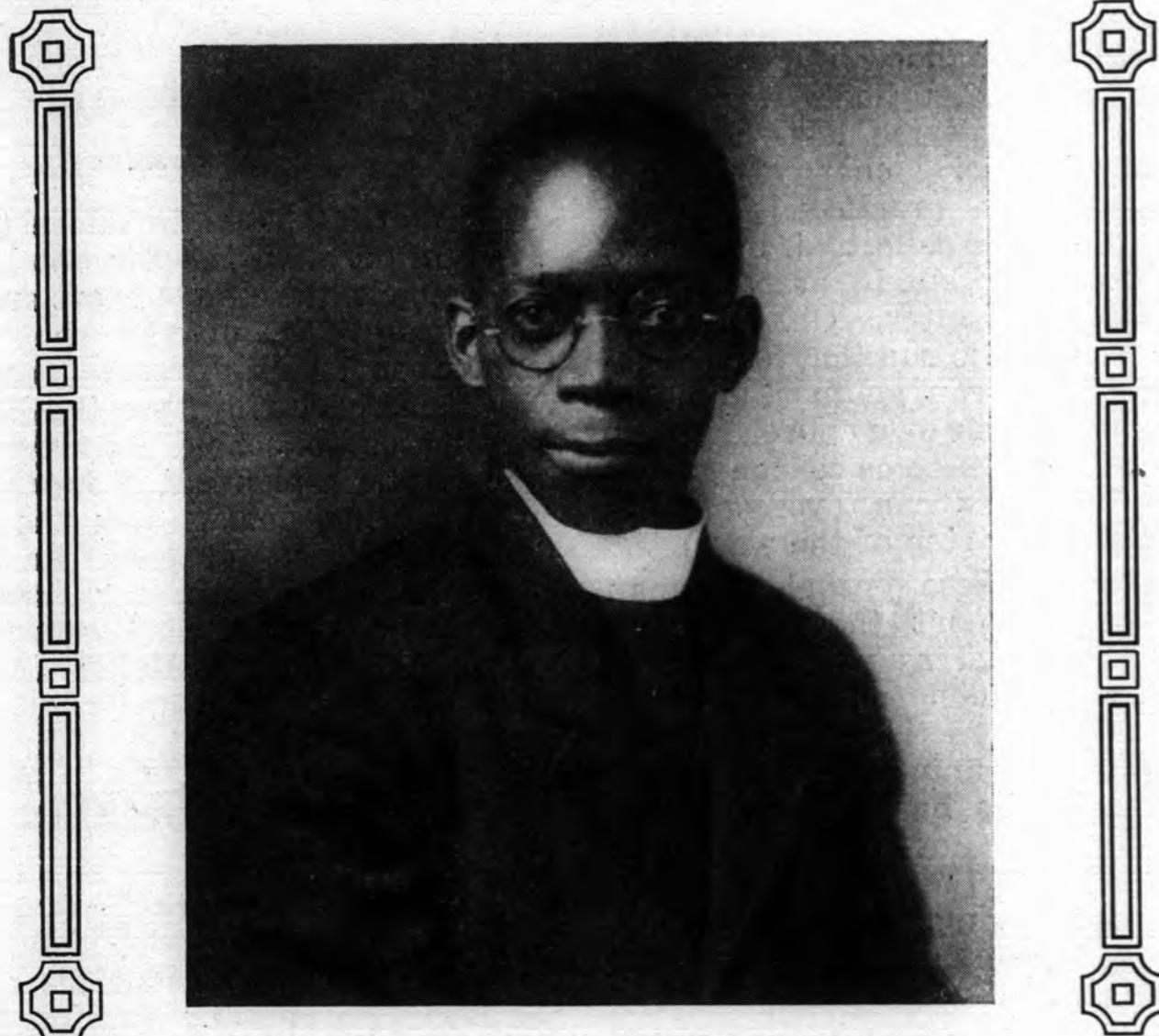
Many see in these projects the partially solution of the enormous amount of crimes which are usually committed in these areas. Cleanliness is akin to godliness. Cleanliness keeps the heart clean.

The foregoing facts are consoling inasmuch as they show that the Negro at last is coming into his own. May they encourage him to forge ahead, to fight the good fight! May their realization spur him on to his cherished wishes, assisting him to surmount every obstacle, and make of him a better race, a better citizen, and a better Christian!

# Father Wilson

By George K. Hunton

(From the November issue "Interracial Review" published by the Catholic Interracial Council, 220 West 42nd Street, New York.)



THE REV. Gladstone Orlando Wilson is Secretary to the Most Rev. Thomas A. Emmet, S. J., D. D., Bishop of Jamaica, and also the Vice-Chancellor of the diocese. Father Wilson recently accompanied Bishop Emmet on a trip to the United States, visiting New York, Philadelphia, Washington and other cities.

Father Wilson was born at St. Andrew, Jamaica, B.W.I., on March 10, 1906. His parents, Mr. and Mrs. Nelson C. Wilson are teachers in the government elementary schools in Kingston. From his father he received his early education. Always an exceptional student, at the age of eleven, he won first place in scholarship competition, and was admitted to St. George's Preparatory College, conducted by the Jesuit Fathers, in January, 1918. At the time, the young man was a non-Catholic. His scholastic record at St. George's was an enviable one. At the age of fifteen, the brilliant young student successfully passed the examination required for admittance to Cam-

bridge University. However, this privilege did not avail him, because under the entrance requirements, it was necessary for a Cambridge student to be eighteen years of age. Accordingly, he continued his studies at St. George's

Four years later, on November 2, 1922, the young man was received into the Church by the Rev. Ferdinand C. Wheeler, S.J., in the college chapel. This was while he was taking a postgraduate course, having graduated the previous June with high honors.

In the year 1924, the young collegian manifested a desire to enter the priesthood. He applied to Bishop O'Hare, then Vicar Apostolic of Jamaica, for counsel and guidance as to entering a seminary. The Bishop, who was mindful of the desire of the Holy Father to encourage a native clergy, and who was deeply impressed with the exceptional qualifications of this young college graduate, entered him in the Collegio Urbano in October, 1925.

(Continued on page 12)

## JUSTICE AND CHARITY



**J**USTICE is the "relation of equality between two persons, in virtue of which one is bound to give the other his due." But justice is not enough, even though commanded by the natural law as well as God's law. Man also, by the same laws, has the right to receive charity and has the duty to practice it toward others. This is admitted, in theory, by everyone; but in practice it is a different matter. Oh, certainly, the people who run that little vegetable stand can go to church (if they have their own church); those Negroes can become college graduates (if they can overcome obstacles every step of the way.)

Aren't these people human beings? Haven't they God-given rights as well as we have? Is it justice, let alone charity to deny to them, in practice, what we, possessing, guarantee them in theory?

The Negro has been made the chief victim of race prejudice. Why? Is not the Negro capable of knowing, loving, and serving God? We are bound in charity to help him toward the attainment of that end as we are bound in justice not to hinder him by obstacles in this world.

Under the law of the land, everyone is guaranteed rights, but members of many races do not receive them. They are denied the right to a livelihood, sometimes to life itself. They are denied the right to liberty by prejudice. And it is rare, indeed, to allow them ample means for pursuit of happiness.

That must be done in justice, but Christ's all-compassing love urges, even orders us to go further. Charity which is commanded by Christ demands much more of us than cold justice. We must treat all races with equality because it is God who sets us the example. We must be guided by the twin stars of justice and charity.—*DE PORRES.*

## ► Pointed Para

### PEACE TO ALL



**L**ET US hasten to adore the Divine Infant with the fervent love of the angels, the simple heart and childlike wondering eyes of the shepherds, the tenderness of Mary and Joseph. When Christmas bells ring thru the Holy Night, inviting us to behold the appearance of "the light, resplendent from the Father" on our altar, let us ask the new-born Prince of Peace for peace on earth, for peace in our homes, for peace in our hearts. St. Augustine's Seminary conveys to you A MERRY CHRISTMAS!

**H**appy heart the home every with blessing He shall work love, month. Blessed

## Action! Action

**C**NITS OF the Catholic Students' Mission Crusade which follow out the spirit of the resolutions adopted at the Tenth National Convention, Cleveland, August 17-20, will be kept reminded that the slogan of the Convention and the objective of the Crusade is: "Catholic Action through mission action." The resolutions on Communism and the Negro apostolate have been called the most significant of the Convention's enactments.

Dr. Gillard, with the directness that Crusaders are accustomed to expect from him, said that the most obvious thing Catholic students can do to save the Negro Americans from Communism is to assure young Negro leaders an opportunity for Catholic education. He deplored the seemingly unwillingness of Catholic colleges to accept Negro students and said that this was due to the supposed attitude of the students. Accordingly, he challenged those

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"The Negro influence possibilities are a institution author known admissions

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**T**HE COMMUNISTIC appeal to American Negroes can best be counteracted by Catholic education, declared the Rev. Edward F. Murphy, S.S.J., Ph.D.

"More keenly than hitherto the Negro needs to distinguish between the doctrine of the Catholic Church and the doings of the Church's Catholics; between representatives and misrepresentatives of the religious word and spirit; between what Rome wants and what men—often her own children—would prevent being done.

"In a word, much has been done, but much more is to be done—if the Communistic appeal to Afro-America is to be counteracted by Catholicism.

"When we realize that there are at present at least thirty-six national Communistic youth-movements in the United States, it becomes clear that one of our chief concerns in a Catholic counter-campaign should be the schools. A truly Catholic education is the best of guarantees against the red plague; and this means that Catholic institutions of learning must be far more widely opened to Negro youth.

"In season and out, the message of our Holy Father, Pius XI, must be sounded by the clergy and lived by the laity: 'The means of saving the world today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, but rather the infusion of social justice and the sentiment of Christian love into the social order.'

"Catholic truth must be actualized in Catholic life. The corollary of '*Our Father, who art in Heaven,*' is '*Our Brother, who lives on earth.*' Christians who pray to the Father of All and despise the humbler sons of the Father to whom they pray, must somehow be made to see that they render their own faith a living lie."

# Paragraphs ▶

## JOYOUS NEW YEAR



**H**NEW YEAR is dawning on the world. A new hope is lighting many a heart and many a home. In the heart of every member St. Augustine's is the hope that the new year may enrich every reader of our magazine—not only with material things, but with spiritual blessings which God alone can give. May He shower upon each one of you, upon His workers wherever they may labor, His love, His comfort, His fortitude for the months that are to come. And so—*A Blessed and a Joyous New Year!*

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# Action! Action!

members of the Crusade to give assurance to their respective school superiors that they would welcome Negro students in their respective institution of learning. This recommendation was put into a resolution and adopted by the Convention.

The resolution on the Negro apostolate reviews the declaration of other national C.S.M.C. conventions against outward manifestations of racial discrimination and then makes the following very pointed proposal:

"That, in view of the need for Catholic Negro leadership to combat Communistic influence among the group, where legally possible, Catholic facilities for higher education be made available to Negroes who are able to meet the requirements of such institutions, and that the delegates let the authorities of their respective schools know that they have no objection to the admission of Negro students."

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**Announcer:** "Station WSAS presenting St. Augustine's News Parade on a nation-wide hookup with Mr. Newshawk at the mike."

Howdy folks! Greetings, salutations, felicitations and all other euphonious expressions which will contribute towards saying a cherry Hello.

Well, the last time I broadcasted the new scholastic year was just being inaugurated. Since that time, however, the first semester has been completed. Classes of the second semester are now in full session. Let's start from scratch and see how much can be covered in the parade of events during the past month, until my time for broadcasting is up.

On the afternoon of October 7, the community was treated to a very pleasant surprise. On that day a large white and yellow bus rolled into our grounds bearing the inscription: "Catholic Campaigners for Christ" in brazen letters. Inside of this large vehicle was none other than Mr. David Goldstein and his associate Mr. Marius Risley. Mr. Goldstein needs no introduction to Catholics here in America where he is nationally known as the lay-apostle of the street. His apostolate began back in 1917 and has continued unbroken up to the present time. Before his conversion to the Catholic Faith, he was a staunch upholder of Socialism, about which he has written several books. Mr. Goldstein and his partner, a very quiet and unassuming gentleman, were on their way to New Orleans, La., to begin a course of talks in the archdiocese. The community was favored with two demonstrations of the method employed by them in bringing Catholic doctrine to the man in the streets. This is done through the instrumentality of a loud-speaking system which is neatly rigged up in the bus. After spending the night here at the seminary, they set out early the following morning for the Crescent City. If you ever have the opportunity to hear them, don't fail to do so. They are splendid examples of real, practical Catholic Action, which is none other than the cooperation of the laity with the hierarchy in spreading the Kingdom of Christ.

From October 29, until the Feast of Christ the King, Forty Hours Adoration

was held in our chapel. The entire community of St. Augustine's has much to be thankful for both in spiritual and temporal affairs; and I am certain that each individual member expressed his heartfelt gratitude to God by fervent prayers during these days of grace and blessings. You may be sure, dear listeners and benefactors, that you were especially remembered both in community and private devotions held before the throne of our Eucharistic King.

The Feast of All Saints marked another memorable event in the history of St. Augustine's. It was on this day that four young men were invested with the habit of a Lay Brother of the Society of the Divine Word. This joyous occasion was preceded by a retreat of eight days, conducted by the Rev. Joseph Busch, S.V.D., their spiritual director. The ceremonies of investiture, which were quite long preceded a Solemn Low Mass celebrated by the Very Rev. Father Rector. A short, but very appropriate sermon was delivered by Father Rector, in which he pointed out to them the joys as well as the trials that awaited them in the religious life. The happiness of these young men was shared in by their parents, friends and relatives who came to witness the ceremony. Father Cook, S.J., former assistant pastor of St. Peter Claver Church, in Grand Coteau, La., drove from New Orleans, La., where he is now stationed, to attend the celebration. One of his former parish boys was among those invested. About twenty one Sisters of the Holy Family (colored) came from New Orleans, La., to be present at the ceremonies and spend a portion of the day with us. Many of the students in the minor seminary as well as three or four of the scholastics were taught by these good Sisters. Naturally, this meeting on the seminary campus was a happy one for all, as school days were recalled with all their amusing incidents. In company with the Sisters were about thirty-one girls from St. Mary's Academy in New Orleans, an institution conducted by these Sisters. With the reception of the habit these young men entered upon a period of probation in the religious life, which lasts for two years. After the successful completion of this period of noviceship they are

eligible to pronounce their first holy vows of Poverty, Chastity, and Obedience.

The postulants who received the habit are: Junius Boyer (Arabi, La.), in religion Brother Peter; James Cable (New Orleans, La.), in religion Brother Anthony; Joseph Jolevare (Napoleonville, La.), in religion Brother John; and last but not least Vincent Morton (Sunset, La.), in religion Brother Lawrence. They constitute the third class that has been invested here since the beginning of the Brotherhood in 1935. At present, there are ten novices, two professed brothers and one postulant.

November 5, while being the feast of Blessed Martin de Porres, the Saintly Dominican Lay Brother, was also the centenary of the birth of Father Arnold Janssen, Founder of the Society of the Divine Word. Naturally, such a day was celebrated with great joy and extra solemnity by his spiritual sons. In the morning a Solemn High Mass was offered up, and in the evening, a very inspiring program was given in his honor. Under the direction of the Rev. Hubert Posjena, S.V.D., Assistant Prefect of the Students, music, art, prose and poetry were intermingled in harmonious fashion to form a glowing tribute to his memory. The one and greatest desire of all his spiritual posterity is to see him raised to the honor of the altars. The process of his beatification is well under way at Rome, and we hope that the day will soon come when Papal approval will permit wider and formal recognition of the saintliness of this modern pioneer of the missions.

Quarterly Examinations . . . On Monday, November 8, I made a tour of inspection to the different classes of the minor seminary. To my surprise, I found all the occupants with the exception of the Rev. Professors vigorously scratching their craniums. A Rev. Professor put me wise to the whole affair. He told me that it was the first quarterly examinations that were causing such brain-teasing. Examinations were held until the morning of the tenth. The afternoon was given free to allow the students to recreate their tired minds. Now that the "fears" and "dreads" that always accompany examinations are past, a new life seems to have taken root in the students. The "yells" that are heard on the campus during the recreation periods would be enough to make many a cheer leader blush for shame.

Thanksgiving Day was celebrated in the traditional Augustinian fashion. Annually, the students hold their field meet on this day. The races were tightly contested from start to finish. Several of the newcomers displayed a great amount of athletic ability and placed very favorably in the various events. Of course,

in keeping with the good old time-honored custom connected with this day, a round table meeting was held at which Mr. Turkey in all his dressing was the guest of honor.

The night of the first Sunday of Advent is fast becoming a most delightful period of entertainment for the entire community of St. Augustine's. Annually, on this night the seminarians are accustomed to present a most enjoyable program. The subject matter is always taken from the storehouse of the Church's Liturgy, so full of beauty and so rich in meaning. The mode in which this program is conducted differs from year to year. The Liturgical Night held this year on November 28, was in the form of a musical lecture on the Blessed Sacrament. The preparation of it meant weeks of painstaking labor on the part of the seminarians. First of all, the original lecture was in French and had to be translated into our mother tongue by a few of the most able French scholars amongst us. Then, the music had to be arranged to suit the voices of the seminarians. This in turn, caused not a few headaches on the part of our musicians. The lecture contained twenty six slides. As each slide was flashed upon the screen, a seminarian, acting as lector, interpreted it, accompanied by soft, sweet musical notes or appropriate hymns and Chants rendered by the seminarians choir. When the final slide was flashed upon the screen and the lector had finished giving its explanation, it was evident that the community had enjoyed this modest celebration.

The Feast of the Immaculate Conception was the occasion of another soul-inspiring ceremony in our chapel. His Excellency Richard O. Gerow, Bishop of Natchez, conferred the last two minor orders upon six of our seminarians and gave five others the Tonsure. The six upon whom the last two minor orders of Exorcist and Acolyte were conferred, are all members of the next ordination class. They will be raised to the Holy Priesthood in the spring of 1939. This was the initial visit of His Excellency since the opening of the new scholastic years, and we are confident that he will be with us several times more before the closing of the school year.

I see that my time is about up, but before signing off I'll take this opportunity to wish each and everyone of you A Very Happy Christmas filled with the choicest blessings of the Christ-Child and A New Year of health, holiness and happiness.

Announcer: "Ladies and gentlemen, you have just listened to the Newshawk of St. Augustine's thru station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss."

## FATHER WILSON

(Continued from page 7)

In addition to taking the Theology course in the Urbano, the young seminarian heard lectures at the Propaganda University which is also in Rome. The following year, in December, 1926 at the commencement exercises, Mr. Wilson was awarded medals for Greek, Latin and Natural History, high honors in the examination for Baccalaureate in Scholastic Philosophy.

The following year, he received high awards for work in Rational Psychology and Cosmology. In May, 1927, was celebrated the 300th anniversary of the establishment of Collegio Urbano while he was still a student. This is an international college in the sense that seminarians are drawn from among the picked candidates from various nations throughout the world. One of the principal features of the celebration was the Polyglot Academy, conducted in the Vatican, in the presence of the Holy Father and the College of Cardinals. The young seminarian was selected to deliver the final address in Italian, on this important occasion, and was personally complimented by the Supreme Pontiff at the conclusion of his ceremony.

Thereafter, scholastic honors and awards were frequent. In June, 1928, he was awarded the Doctorate of Philosophy (*summa cum laude*) for the thesis "The Living Wage." This award included the conferring of a gold medal. Beginning in the Holy Year, 1925, Mr. Wilson assisted His Eminence, Cardinal Laurenti at all important ceremonies. He held this honor until his ordination in 1931. On the occasion of the Papal Jubilee in 1929, which marked the 50th anniversary of the ordination to the priesthood of the

present Pope, he was again chosen to give the concluding address, in the presence of the Holy Father. In 1930, the English-speaking students at the college elected him President of the Newman Society. The following year, having passed his examination for licentiate in Theology with high honors, the young seminarian was appointed Prefect of Divinity students.

On December 24, 1931, this brilliant young cleric was ordained to the priesthood by His Eminence, Cardinal Van Rossum, the Prefect of the Sacred Congregation for the Propagation of the Faith. In 1932, Father Wilson was awarded the Doctorate in Theology (*magna cum laude*) together with the medal for the best thesis of the year.

Instead of being returned to his own diocese, Father Wilson was appointed tutor in the House of Philosophy of the Urban College, and at the same time, enrolled as student at the University of Canon Law, where he obtained the Baccalaureate in 1934 (*magna cum laude*), and was nominated lecturer in Missiology at the Propaganda University. In July, 1936, he graduated from the Law College where he received his Doctorate (*summa cum laude*).

Father Wilson has a host of friends in America, as well as in various parts of Europe where he has traveled extensively. He is an exceptional linguist, speaking fluently no less than six languages, this in addition to being a proficient student of Latin, Greek and Hebrew.

All who have met this young Negro priest during his recent visit here (New York) have been impressed with the fact that he is a credit to the Church and to his race.

## PROGRESS

(Continued from page 4)

Clerical Novices	471
Brothers	1707
Brother Novices	299
Postulants	92
Students	3952

The Sisters Servants of the Holy Ghost who are engaged with the priests in mission work include:

Professed Members	2553
Novices	326
Postulants	133

Their work covers the same extensive territory as that of the priests of the Society of the Divine Word; namely, China, Japan, the Philippines, New Guinea, North and South America, India, and Dutch East Indies. This congregation was established in 1889. In 1896 the Sisters who devote themselves to perpe-

tual adoration was founded. Today they have 300 professed members leading the life of prayer in Europe, the United States, China, and the Philippines.

### DO YOU KNOW THAT

Elijah Pierce, a Negro barber of Columbus, Ohio, is rather unique in his presentation of the Life of Christ. Among his 1,500 carvings there is a "Book of Wood," depicting the life of Christ from His birth to the Resurrection. The book is about one yard square and was completed in January after eighteen months of work. It contains seven pages made up of thirty-three relief carvings, one for each year of Christ's life.

Although Mr. Pierce has not had any training in the art save his boyish predilection for "whittling," his carvings have aroused the curiosity of many connoisseurs.

# Catholic Negro Education

By Joseph Bowers, S.V.D.

**I**N A RECENT issue of the **SIGN**, presenting an article entitled, "Advertising Catholic Education," Frank H. Spearman, noted writer and novelist writes: "When a going concern offers the best goods of the kind in the world, the world should be properly appraised of the fact. In the Catholic Educational System of our country, we supply today the best education anywhere offered, secular as well as religious. Why not spread the good tidings?"

These words seem well worth taking to heart especially in the particular field of Catholic Negro Education. The impression that the Church is doing little or nothing for the training of her colored members is still quite prevalent. Yet the reports published by the various organizations interested in Negro welfare, prove conclusively that the priests and Sisters at work in the colored missions, are doing splendid work for the benefit of the children in their care. This article then is intended to be one of the many attempts being made of late, to show the solicitude of the Catholic Church for the education of the colored members of her fold.

Foremost in the field of Catholic educational activities comes the parochial school. As is well known, a parish plant in the United States can hardly be said to be well established unless it possesses its own school. When, however, there is question of convert-making, or of establishing the Church in bigoted districts, the parochial school is indispensable. It is the thin end of the wedge; the instrument by means of which the truths of the Faith are impressed into the receptive minds of the children. This once done, their parents can be gradually brought to listen with unbiased minds to the words of the missionary, and ultimately into the Church. We see then the paramount importance of the Negro mission school. No less does the Catholic Church. Consequently, almost every colored church today has its own school. Ten years after the first organized efforts in providing mission schools with Sisters, the Commission for Mission Work among the Negroes was able to enumerate one hundred parish schools. Today, according to the figures released by the **Negro Year Book** for 1937-1938, there are 214 Negro schools serving 221 exclusively Negro parishes. Over 32 Sisterhoods are represented, with more than a thousand Sisters working in colored schools. These are assisted in their work by one hundred and seventy nine lay teachers.

The excellent character of the education given by our Catholic schools is openly admitted by our separated brethren. Even before our colored schools had attained to their present stage of progress, Rev. G. G. Walker, a Protestant minister wrote in **The Living Church**. "There is a special need for Church schools for colored persons in the South, schools which will be really efficient . . . The wonderful success of Roman Catholic parochial schools and academies gives us the assurance that the like or similar schools will produce good results for us. These would meet a peculiar need of the Church among colored people." Better proof, perhaps, can be found in the fact that Protestant parents pay the fees required for the attendance of their children at Catholic schools, even when they could easily send them free of charge to the public school. This happens, too, in sections where the people are none too well disposed towards the true Faith. Even though attendance at catechism classes should be required of all present, there is always a percentage of non-Catholics in the average parochial school. One Catholic missionary tells the story of a boy who wanted to become a minister. His father lacked the necessary means to send his son to a Protestant seminary, so he promptly removed him from the public school, and taking the advice of his neighbors, sent him to the local Catholic school, to get a grounding in the fundamentals of Christian doctrine. So much for the ordinary Catholic colored parochial school.

There is a special type of the Catholic parish school, which is of particular importance in the Negro missions. It is the rural school. Its importance may be gauged from the fact that over seventy per cent of the Southern Negro population is rural. As we do not often see much written concerning the Catholic rural Negro school, the following extract taken from the **MISSION FIELDS AT HOME**, and telling of the first attempts in this work may prove to be of some interest. "The Sisters of the Blessed Sacrament may be said to have inaugurated the movement of Negro Catholic rural schools. In the spring of 1923 while on a visitation of the Southern Missions, Mother M. M. Katherine was impressed in a special way by the neglected condition of the rural Negroes and the wide field for Catholic missionary work they presented. She immediately planned to have the Sisters of the Blessed Sacrament take up the work in that field. In the summer of 1923 two of the Sisters

stationed at Xavier, New Orleans, spent a week in reconnoitering the rural neighborhood of Convent Station, La. They visited many homes and influenced a number of fallen away Catholics to return to their religious duties. The good to be done by opening rural Catholic schools was clearly revealed by this initial survey. In September of the same year the Sisters undertook the opening of a rural school at Glenco, La. They employed two teachers, trained at Xavier University, and aided them in organizing the classes and in the arrangement of the many things incidental to the establishment of a new school . . . Since the opening of the Glenco school, rural schools have been opened in fifteen other localities of the Lafayette diocese. As these schools are all sponsored by the Sisters of the Blessed Sacrament, and taught by Catholic teachers (who must have a professional training and at least a first Grade Teacher's Certificate) the atmosphere and basic structure of the education is of course thoroughly Catholic. Each child is required to know the ordinary prayers; Christian Doctrine is a leading subject in every grade and of every school. Not every locality has a Catholic church nor a resident priest. This lack is supplied to some extent by having the classrooms so arranged that they can be used for church service when a priest from a nearby town comes to the rural settlement. The schools have been a vital force in awakening the religious sense of the people and helped them to a fuller appreciation of the duties of Christian living." The number of rural schools is now about forty. They have proved to be of incalculable benefit to colored Catholics living away from urban districts.

Not only in the field of elementary training but also in regard to higher education does the Church hold her own. If we compare the number of graduates from Catholic high schools with the total percentage of Negro high schools graduates, taking into consideration the number of colored Catholics, we discover a ratio of three per cent, to two per cent. The superiority of Catholic secondary training especially of formation when it is needed most, has been time and time again vindicated. Its aid is indispensable for the Negro if he is successfully to live down the disreputable character traits which prejudiced public tradition insists in associating with his very name. The Catholic Church is taking up the important matter of erecting high schools with great energy. Within the last fifteen years the number of Catholic Negro high schools has been doubled. The better to provide the external advantages which might move some unthinking parents to send their children to public

schools situated in prosperous districts, an interesting plan is being evolved, or at least projected, in some districts. This is, the centralization of high schools where feasible. The advantage of such a plan is obvious. The concentration of resources makes for better instruction, as well as enables the Catholic school to put up a better front. (Let us immediately add here that even in externals, the Catholic high school yields nothing to the public schools one sees in some of our Southern States). Still the carfare involved in the transportation of children to school, in places where the colored population is not relegated to a single section is not a trivial item to meagre purses. Also justifiable parish pride puts in a word. "Catholic High" is not the same thing as "St. Mary's Catholic High." We must bear in mind that the Catholic church and school are fast becoming a center of social activity for colored parish members. However, in at least one diocese, the pros have outweighed the cons and there the central colored high school has become a reality.

Facilities are also offered to the young Catholic Negro student for college work. It is gratifying to note the eagerness with which the undergraduates avail themselves of such opportunities. Xavier University in New Orleans reports an enrolment of two hundred and thirty eight freshmen culled from nineteen States of the Union. Steadily and surely, this colored Catholic university is forgoing ahead. Its beautiful new library was dedicated last October. At the beginning of this school year eight teachers, specialists in their various branches, have been added to its faculty. In other sections of the country, where segregation does not hold possession, several nationally known Catholic universities welcome colored students. Their number is constantly on the increase, due to the efforts of several apostolic priests who have the welfare of the race at heart.

As the number of colored Catholics increases, the Church will not fail to see to it, that their legitimate interests are well taken care of. While then striving to obtain all the educational qualifications demanded by modern civilization, let us never forget to have a due appreciation for the noble work being done by the clergy and Sisterhoods, in the face of financial difficulties and prejudiced opposition.

# Our Mother Of Perpetual Help Novena

**INTENTIONS:** { January 1-9—For the success of the Lay Apostolate.  
February 1-9—For the Unemployed.

Dear Friend:

Do you know what helped very much to advance the Christian religion in its early days? It was the activity in particular of the laity. Soldiers, like St. Sebastian, furthered its cause in the army. Physicians, like Saints Cosmos and Damian, spread the knowledge of the Faith among their clients. Husbands and wives, like Saints Julian and Basilica did what they could for their holy religion. It is by no means too much to say that the lay apostolate was a grand success in the early days of the Church. It will also be a grand and glorious success today, if each one of us does his share. We can do our share by giving good example in the matters of religion. "Words move, but examples draw." We recommend this for the intention of this month's novena —the success of the lay apostolate. May our Mother Perpetual Help join Her prayers with ours.

Since we are all members of the household of Christ, we have something in common. That something is an all-embracing charity. This month we wish to direct our charitable thoughts toward those of us who are out of employment. The ranks of the unemployed still hold many whose meagre earnings are a necessity to their families. There are perhaps fathers who have been seeking work in order to buy the necessary things for the up keep of the family. There are mothers, and other members of the family, to whom lack of earnings is a heavy cross. Unemployment is a hard blow for the family; especially when there are several to care for. Surely, it will not be too much for us to pray for them especially during this month's novena. It will be our spiritual alms. Let us, therefore, earnestly entreat our Good Mother of Perpetual Help, to aid the unemployed by obtaining work for them.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

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## MAIL YOUR INTENTIONS FOR THE JANUARY NOVENA!

---

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

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## MAIL YOUR INTENTIONS FOR THE FEBRUARY NOVENA!

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Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## **DO IT NOW !!**

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St. Augustine's Messenger  
Bay St. Louis, Miss.

Rev. Father:

Please enter my subscription to St. Augustine's Messenger.

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City \_\_\_\_\_

State \_\_\_\_\_

## **CRUSADERS**

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

## **Mass Intentions Welcome**

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduum and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.

# St. Augustine's Messenger

Volume XV

Bay St. Louis, Miss.

Number 3

**MARCH 1938**

**FEATURING**

**Give Me Souls**



**False  
Promises**



**A Helping  
Hand**



**Listening In**



**The Negro  
Spirituals**



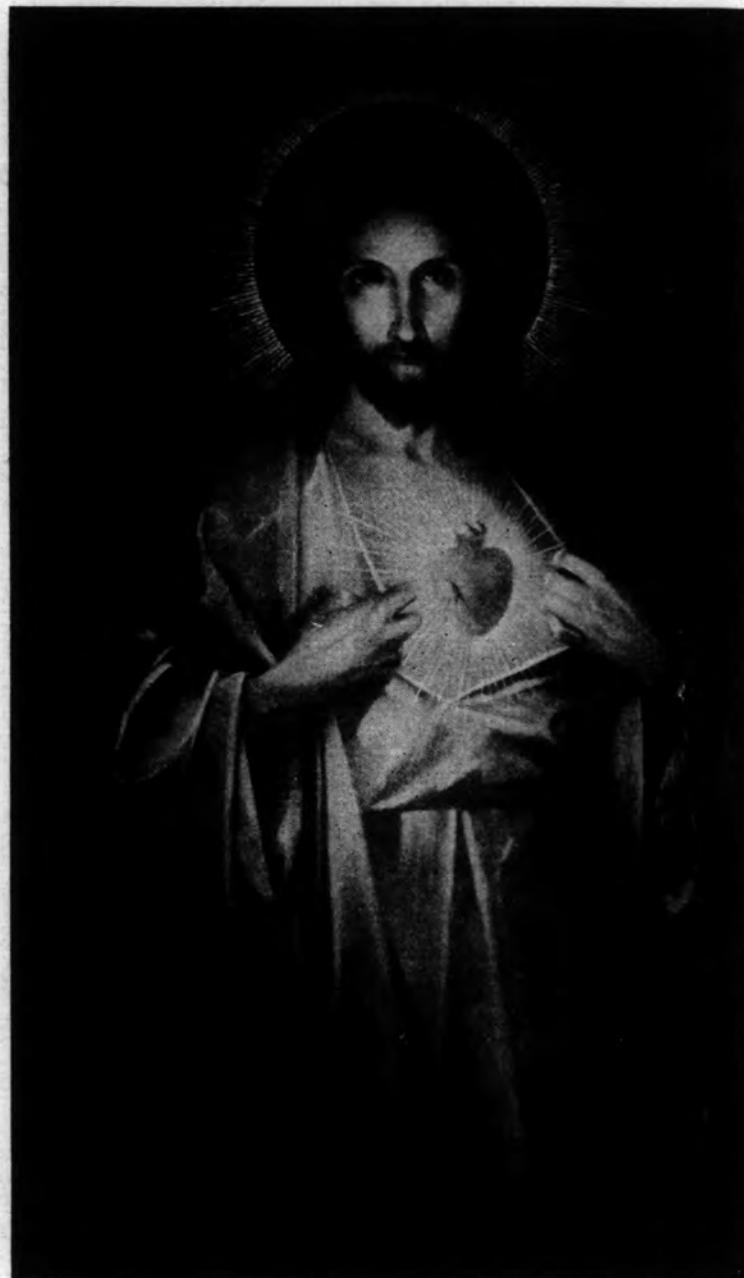
**Do Negroes Want Religion ?**



**The American Negro Sisterhoods**



**The Most Important Work**



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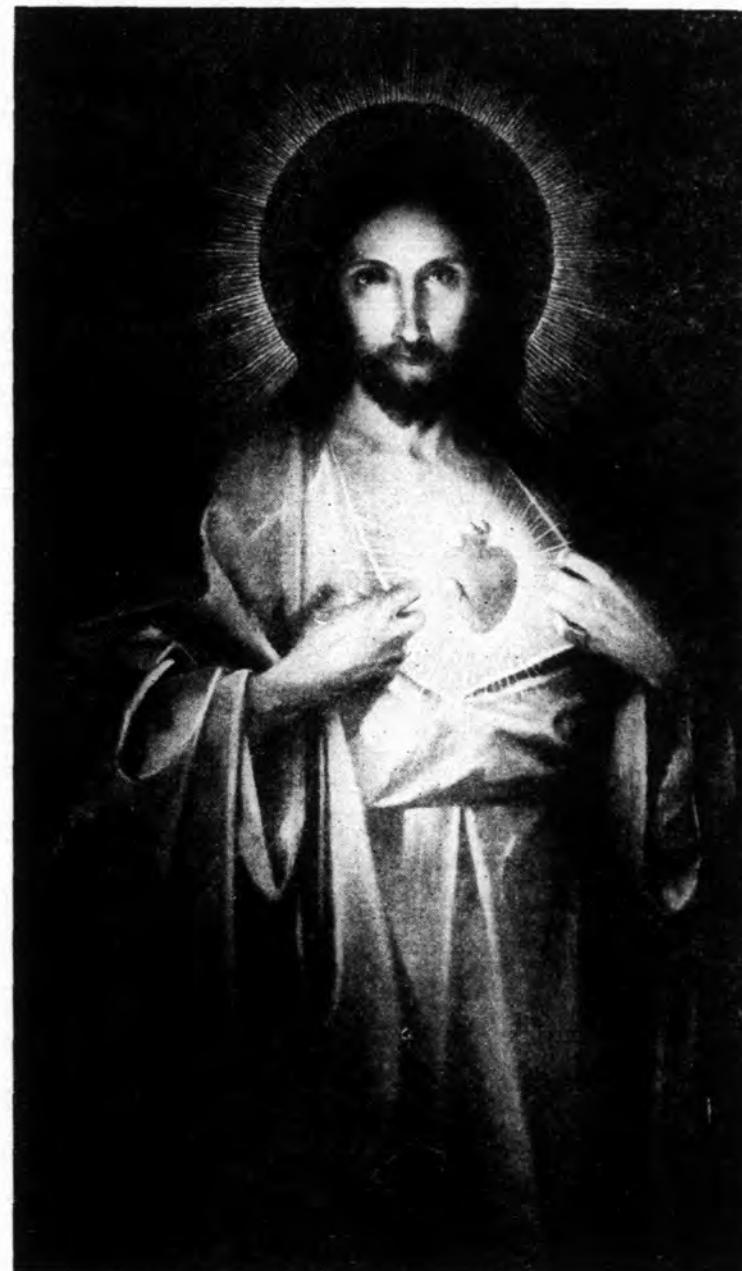
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**The Most Important Work**



# St. Augustine's Messenger

Published four times a year, January, March, May, November, by ST. AUGUSTINE'S SEMINARY, Bay St. Louis, Miss.

Subscription 25c a year.

**Rev. N. L. Schuler, S. V. D., Editor**

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## Give Me Souls!



GIVE ME souls! It was this sublime ideal that lent strength and courage to a Xavier and others of this stamp, enabling them to go forth single-handed to penetrate countries hitherto impenetrable to missionaries and to win a hearing from poor savages. It was this thought that animated a Vincent de Paul and his followers to go thru the streets of great cities, gathering the abandoned orphans, the sick and the poor into little groups and placing them in a safe shelter, where not only their bodily, but their spiritual necessities would be provided for.

Catholics should examine their consciences most carefully in regard to their duties towards their neighbor in a spiritual way. What have I done to help souls round about me? True, I am not asked to go afar, to India, China, or Africa, where souls are waiting for the light of the Gospel. But I am expected to do something for the spiritual hungry men, women and little ones right at my door. Give me souls! Have I any right to utter this cry, or is it mere mockery

upon my lips because of my heedlessness to the crying necessities of others, and especially the 12,750,000 Negroes in America, whom I know and pass by without a thought.

We have a formidable responsibility in this matter. Can we truly say to ourselves those words that St. Ambrose said on his death-bed: "I do not fear for what I have done, because I have always served a very kind Father." But it is not the thought of what we have done that should occupy us wholly,—what of the things we have not done, the things we ought to have done and neglected to do? And this negligence, this frightful and appalling apathy has, perhaps, occasioned the loss of many other human souls.

Our responsibility — yours and mine — to the souls of others, is grave. There are many ways open to us whereby we may utilize the means at our disposal, our time, talents, material goods, to win others to God. It is not too late to mend our ways. Now is the acceptable time. Had St. Paul, stricken upon the highway leading to Damascus, gone back to his home to ponder on what he had heard, to consider whether or not he would accept the Divine dispensation, we should have lost a magnificent apostle, and millions of souls would have suffered thereby. It is not sufficient to listen with docility and respect to the words of Christ: "Go ye into the whole world and preach the Gospel to every creature." We must put into action the good thoughts and resolutions that by God's grace we have conceived. Then and then only shall we have the right to join our voices to those of the great heroes of the Church, Paul, Xavier, Theresa and all the rest: "Give me souls, O Lord!"

# Do Negroes Want Religion?

By John W. Bowman, S.V.D.

SEVERAL months ago the *Reader's Digest* published the following invocation of a certain colored minister when opening a Prayer Meeting in a Southern turpentine camp:

Oh Lawd, give D'y servants dis mawning de eyes ob de eagle and de wisdom ob de owl. Connect his soul wid de gospel telephone in de central skies. 'Luminate his brow wid de sun ob beacon; turpentine his imagination, grease his lips wid possum oil. Loosen his tongue wid de sledge hammer of D'y power. 'Lectrify his brains wid de lightning of D'y word, put 'petual motion in his arms. Fill him plum full ob de dynamite ob D'y glory; 'noint him all over wid de kerosene ob D'y salvation, and den, deah Lawd, set him on fire.

After reading the above-mentioned prayer, one must perforce smile, if indeed, it be not provocative to out-and-out laughter. However, nobody can blamelessly doubt the earnestness of these words which seem to come forth from the heart like so many fiery darts. While this invocation shows the author's ingenious way of adapting himself to environment, it also shows the sincerity which lies hidden in that benighted bosom. Here is a striving to express the inexpressible, a thing which gives a glimpse into the Negro soul.

What is true about the instance in point can be predicated, with a degree of certainty and security, about countless other Negroes, spread over the length and breadth of this spacious country. Covered, as it were, with a pall of impenetrable darkness, teeming thousands grope about in quest of the light of the Gospel. Meanwhile, they give vent to pent-up religious feelings in quaint words and queer actions. But precisely what are the facts that warrant the statement

that Negroes want the consolations of religion? In the paragraphs which will follow I shall try to give a few.

Within the confines of these United States live approximately 13,000,000 members of the Negro race. Of this number there are about 270,000 Catholics, more than 4,558,000 members of the several independent Negro denominations, more than 500,000 members of various white denominations, while more than 7,000,000 have no religious affiliation whatsoever. These are the facts as they stand in the Negro Year Book 1937-38.

Do Negroes want religion? The answer must be in the affirmative even in face of the fact that more than half of them have no religion. In the life of every man there are things of which he is desirous, but which he does not possess. And yet, not having them is not necessarily indicative of not wanting them. So it is with the Negro. Every human race feels the urge—nay the necessity—of professing some kind of religion. The Negro, too, must experience this, since his experience is nothing more nor less than human experience. No less than any other people, the Negro feels the necessity of filling up that void of which St. Augustine spoke when he said:

*Our hearts were made for  
Thee, O Lord!*

*And restless must they be  
Until they rest in Thee.*

Not infrequently one hears from the lips of men who are engaged in work among Negroes that they are intensely religious. However true or false this might be, it is a well known fact that Negroes, denied the consolations accruing from

some form of established religion, have the tendency to make use of self-made ministers. They experience the restlessness of which St. Augustine spoke, and this fact explains the presence of room-size churches boasting of a membership of some six or seven. And you ask, Do Negroes want religion?

Another fact which goes to show the Negro's spiritual tendency rests with his wholesale embrace of Catholicism. Facts to substantiate this may be found in cities densely populated by Negroes. Chicago with a Negro population of approximately 233,000 has been unique in this regard. Within fifteen years, the span of the pastoral activities of the Reverend Joseph F. Eckert, S. V. D., 2,400 have been led to the True Fold. This figure may not compare with that of many others, but in view of the peculiar circumstances which attach to the Negro's conversion and tend to cheapen the immense value of Catholicism in his eyes, one must concede that the work already achieved has been a great one in the truest sense of the term.

Again, in the same city from June, 1932, to June, 1937, Corpus Christi parish conducted by the Franciscans have gained 1,200 converts, an average of 240 a year. No mean record in anybody's estimation, this. And the work continues. More than 200 presented themselves for instruction in the autumn's convert-classes which are conducted morning, noon, and night by three Franciscan Fathers.

New York City with a larger Negro population than any other city does not lag behind. One parish has received 4,000 into the Church in a quarter of a century, an average of 160 a year. More can be said about individual parishes both in New York and elsewhere, but these will suffice.

Gratifying as these facts appear to be, there is much spade work to be done. If we compare them with those of another part of the Negro world, they pale into insignificance. Since it should interest Catholic America to know that in Central Africa the Church among the Negroes is much in advance of the development in our country, we shall make a little study in comparisons.

*NOTE-Figures Below.*

These figures speak for themselves. How far the Negro Church in the Congo is in advance of the Negro Church in America! If in Africa, why not in America? "Of the 400,000 converts to the Faith annually 250,000 of them are in Africa," says *The Shield*. In the Belgian Congo alone (as stated below) a number not far short of the total Negro Catholic population in America is converted annually. Indeed, this is startling news which should furnish food for thought.

This does not mean that convert-making on the Dark Continent is mere child's play as compared with the same work here. In Africa, as in America, there is a goodly num-

(Continued on page 11)

Place	Population	Catholics		Percentage	
		1888	1938	of Pop.	Increase
United States	13,000,000	138,000	270,000	2 Per Cent	132,000
Belgian Congo	14,000,000	.....	1,601,000	10 Per Cent	1,601,000
Annual Conversions					
United States	.....			2,500 (about)	
Belgian Congo	.....			200,000 (about)	

# The American Negro Sisterhoods

By John Kist, S.V.D.

THE CATHOLIC Church, guided by the experience gathered through the ages in Christianizing and civilizing the peoples of the earth—now the haughty and imperious Romans, now the barbarian tribes of Europe, now the savage American Indians—has never deemed the cultural and spiritual possibilities of the Negro to be hopeless. She, having established a footing in a “new” nation, endeavors to create a native clergy and to lead virginal souls to a high degree of perfection in the religious state. Although a native colored clergy in our own country seemed inopportune until recent years, still it was not so with our colored Sisterhoods.

Already *one hundred and nine* years ago, the first foundation for a colored Sisterhood in our country was laid at Baltimore. A small community of colored virgins, which came to be named Oblate Sisters of Providence, was established through the efforts of Fathers Jean Tessier and James Joubert de la Muraille, Sulpicians. Long before, these two noble priests had tended to the needs of the colored Catholics of Baltimore, many of whom were refugees from San Domingo, who had fled from their native country after the insurrection. Among these refugees, however, were many cultured Negroes who found it hard, if not impossible, to make use of their education or to procure one for their children. Father Joubert, having lost his own family in the rebellion, was particularly sympathetic to these people. Thirty years previously, Father Tessier was teaching the Baltimore Negroes the Faith and instructing them in citizenship. But Father Joubert now resolved to give a more permanent basis to

the work, and decided to found a school for colored Catholics. A novel idea in those days—even too novel for some of his associates and some of the whites of Baltimore. Thanks to God, Archbishop Mareschal received his plan heartily. His successor, Archbishop Whitefield, also approved it and thereupon Father Joubert took definite action.

Two young colored ladies, Elizabeth Lange and Marie Madeleine Balas, penitents of Father Tessier, had been engaged in teaching colored children. For years their desire was to enter religion, but no community in the United States seemed likely to accept them. What had been a dream now became a possibility.

When Father Joubert did approach them on the subject of starting a religious community, “they were very happy.” We can justly conjecture that they were very happy not only on that day but also on other days, when, for instance, Rosine Boègue joined them; when Madame Chatard and Madame Duchatel raised the money to help them; when Archbishop Whitfield gave formal approval of the prospective Sisterhood; and when on June 13, 1828, they began their novitiate in a small rented house.

Three years in the history of this institute will always stand out prominently. The first in 1831, when the rule of the community received approval by the Holy See, (this is a great event in the history of any religious congregation); the second in 1843, the year of the death of their beloved father, Father Joubert; the third in 1882, when the death of Mother Mary Lange, aged 95, occurred.

Meanwhile, the Sisterhood was steadily growing in spite of trials and a few failures. The heroism of the Sisters showed itself on many occasions. During the epidemic of cholera in 1832, while they nursed the sick and the dying, those who came in contact with them saw Christ among His stricken ones, in these holy and self-sacrificing Spouses of Christ. Today the Oblate Sisters of Providence conduct 3 academies, 4 high schools, a normal school and 2 orphanages. We find them at present working in Washington, D. C.; Baltimore, and Ridge, Maryland; Alexandria, Virginia; Charleston, South Carolina; St. Louis, and Normandy, Missouri; Leavenworth, Kansas; and in Cuba at Havana, Cardenas and Camaguey. (Negro Year Book, 1937-38) They have 212 members.

Not so fortunate, in the eyes of men, was the second congregation founded just thirteen years after the first in the far South—New Orleans. It is the congregation of the Sisters of the Holy Family, which may be said to have been founded November 21, 1842, by Father Etienne Rousselon, Vicar General of what was at that time the diocese of New Orleans. Under his direction three young colored ladies and one white began the Sisterhood. The three colored were: Harriet Delisle and Josephine Charles of New Orleans, and Juliette Gaudin of Cuba. The last was Marie Aliquot from France, with whom is connected a little story in which can be traced God's Providence in the establishment of the congregation. About to land at New Orleans on a visit to her sister, an Ursuline nun of the city, she stepped off the steamer before the gangway had been made secure and fell into the Mississippi. A colored man rescued her from the swift waves, and, thereupon, she vowed to spend the remainder of her life in the work of instructing

the Negroes. What money she had was given to help secure a home for the new congregation.

Miss Harriet Delisle became the first superior. Their undertaking in the beginning consisted of catechism classes for adults as well as for children. After the plague of yellow fever, the Sisters provided homes for the colored children who were made orphans thereby. In 1848 they extended their work to the old and infirm, and in 1867 they began their parish school work. Today, the Sisters of the Holy Family number 214. They conduct an academy, an industrial institute, 6 high schools, and numerous parochial schools in the archdioceses of New Orleans and San Antonio and in the dioceses of Corpus Christi, Lafayette, Mobile and Galveston. Moreover, they do mission work in Stann Creek, British Honduras, C. A. Their motherhouse is in New Orleans on Orleans Street, a building famous before the Civil War as a ballroom.

The most recent of the colored Sisterhoods is that of the Handmaids of the Most Pure Heart of Mary. They were founded in Savannah, in 1917, by the Very Rev. Ignatius Lissner, of the Society of African Missions. In 1918 Miss Elizabeth Williams went to Savannah to help organize the community. She was appointed superior and a small group of young women were banded together under her supervision. Shortly after their foundation, they moved their headquarters to New York City, where today they conduct St. Benedict's Day Nursery; teach in St. Benedict's parochial school and manage a home for working girls. They are also engaged in social service work in the city. Today there are 28 members.

A most remarkable development, in religious communities for col-

(Continued on page 14)



Announcer: "Station WSAS presenting St. Augustine's News Parade on a nation-wide hookup with Mr. Newshawk at the mike."

Howdy folks! Here I am back on the job again after spending a most delightful Christmas vacation here at St. Augustine's. Wouldn't you like to know just how Christmas was prepared and enjoyed by us? I knew that you would say, "yes." Sit tight and harken to my voice.

On December 22, classes ended and our Christmas vacation began. Since there were two days intervening between the closing of school and the holy feast itself, they were profitably spent in decorating, cleaning and preparing the various buildings which form the seminary compound. Every department worked harmoniously in preparing for the Christ Child's advent within our midst. While one group of sturdy individuals tramped through the nearby woods in search of shapely Christmas trees, another was busily engaged in house cleaning and hanging decorations. A third group was patiently and persistently striving to harmonize and perfectly blend their voices in singing Christmas hymns and carols. "Activity" is the best word to sum up everything in a nutshell. In truth, no one was idle nor had anyone time to be so, for there was abundant work to be done. By Christmas Eve, however, the various rooms of the several buildings had taken on a new appearance of beauty. Mellow lambent lights tastefully arranged

in clusters of holly or artfully strung on evergreen trees pierced the darkness of evening. We were not far behind the chickens in going to roost, for by seven o'clock every member of the community had retired. At half past eleven the community was aroused from slumber by the dulcent notes of "Silent Night," rendered by the seminary band. Before midnight Mass was celebrated, a procession was formed in the chapel and proceeded to the auditorium where the New Born Babe of Bethlehem reposed upon a bed of straw. After a few prayers had been addressed to Him, the procession was re-formed and the Infant was carried upon a litter to the chapel, where He was placed in the crib. Midnight Mass then followed at which everyone participated. A second Mass was attended, immediately upon the conclusion of midnight Mass, as a Mass of thanksgiving for all the benefits that the Infant Jesus had bestowed upon us. During Christmas Day, after a Solemn High Mass had been sung, the seminarians, brothers and students all intermingled to wish each other a Merry Christmas. Most of the Fathers were away in various churches and were, therefore, unable to share in our "family" joy. In the late afternoon, Solemn Vespers were chanted by the community; and at night a musical program was held in the auditorium. Here for more than an hour, a delightful arrangement of Christmas songs, carols and poems were

*(Continued on page 10)*

## FALSE PROMISES

MEMBERS of the Negro race should beware of the false promises of Fascism and Communism, states Rev. Dr. Gladstone O. Wilson. Writing in the *Interracial Review*, he asserts that many Negroes are sympathetic to Communism not so much because they believe in the practical truth of Communism but because they feel that something must be done to change existing conditions. Many seem to think, he declares, that Communism is the only force that can bring about the desired change. If Negroes are aggrieved because they do not enjoy the "fullness" of their civic liberties, they should nevertheless beware of the Communist promise.

Fascism and Communism, both stemming from Liberalism, he goes on, reject guidance by the Christian principles of religion. When they fail and chaos ensues, he says, they blame religion and Christianity.

"It looks to me much like putting the proprietor of a restaurant on trial for sabotage because if he had not kept a restaurant, the racketeers who bombed his establishment couldn't possibly have done their job.

"Take it from me, rather than blame religion for the chaos, the only way out of the present labyrinth is to find yourself back on the path of true religion—on a religion which puts the individual first and the State second; on a religion which has an absolute standard with which to measure right and wrong, just and unjust, good and bad, namely the law of God; on a religion which teaches love not hatred; on a religion which says, "Render to Caesar the things that are Caesar's and to God, the things that are God's." Neither Fascism nor Communism does this and that is why they are both wrong. . . ."

## Pointed Paragraphs

### LENT

March in its entirety belongs to the year to the stern season of Lent. The time, when we think more than otherwise of the bitter agony and passion of our Lord.—"Let me go with Thee, as her my Lord, with Thee upon the royal way of the Cross!" Enter the mind of Christ you, our by walking the way of the Cross, putting Christ a yourself into His place, adopting His spirit, wish to of sacrifice, participating in the Sacrifice with His of the Mass. During this month of March, let us make special sacrifices for the missons and missionaries.

## The Most Import

THE RIGHT Rev. Monsignor Corrigan, Rector of the Catholic University of America, summed up his impressions at the conclusion of the Conference on Negro Welfare, which met at the Catholic University of America in Washington, D. C., last Friday. Fr. Corrigan gave as his opinion that the most important thing that had happened of late was to develop an apostolic attitude towards the Negro on the part of Catholics in this country. The work done to arouse interest in this matter among the students in the various colleges. "The interracial work in the middle schools," said Monsignor Corrigan, "is the most important and the most promising. What is done among these young men and women is passed on to the Catholic people of the United States. I want to see the study of intercollegiate work, as exemplified in the recent student conference, go on to greater proportions."

# ed Paragraphs ▶

## PAX VOBIS



PEACE be with you, is the Easter greeting of the risen Savior to the frightened apostles. Christ offers His peace to all of us thru Holy Church Thee, as her Easter greeting to the faithful. It is with particular joy that we offer to you, our readers and friends, the Peace of putting Christ as our own Easter greeting. We wish to come to your homes to fill you with His Peace as He filled the grieving apostles. The Peace of Christ be with you is the Easter greeting of St. Augustine's Seminary to its faithful friends.

## Important Work

To those who feared that the students at the Rector made a decided reply. "We look to Negligence some daring, on the part of youth. Let them have the daring in a truly Catholic way. From them we can learn the courage to make ourselves really Catholic...."

Out of this idea came the conferences held at Fordham University, establishing interracial groups in twelve Catholic colleges in or near New York; the similar conference inaugurating the work in the colleges of the Philadelphia area, including the University of Pennsylvania and the Middle Atlantic Federation of Newman clubs; the Blessed Martin Catholic Actionists of college alumni; and the recently launched De Porres Club, a racial group of Catholic students and alumni who wish to study special aspects of interracial activity. These, in turn, are working in conjunction with the practical and active Blessed Martin de Porres Committee of Los Angeles, California.

## A HELPING HAND



A TIMELY note was sounded when, Mrs. Mary McLeod Bethune said, "The dwellers of the heights are often forgetful of the ones dwelling below, the alley dwellers." "We deeply regret," says the *Philadelphia Tribune*, "that there is so much truth in what this distinguished woman said. A people young in freedom and the ways of western culture, we would drudge our way to the heights only to put forever behind us the road we took and the people met while on it. 'Upon arriving,' the selfishness which drove us onward crystallizes into concentrated ignoring of all which does not fall within the magic circle of our personal interests. No unquenchable feeling of deep obligation exists between those who have 'arrived' and those who have not yet or never will. Instead of a warm hand extended in friendly helping gesture, our arms are rigidly locked across a breast wherein no kindred spark of brotherhood can long survive the chill of selfishness....

"It is time for the race to stand on its feet . . . we must keep our courage high. We are marching and as we go up, reach down and pull up with us.' We must never cease aiding others to the end that another be added to the little band of those who have arrived. Their glory is ours as it is the glory of all men everywhere. There cannot be, must not be a corner on achievement. Man has a battle to fight which is for the universal good and the larger share of the burden falls upon shoulders trained to carry the load. 'Having arrived' does not mean freedom from sharing the load or lessening responsibility to the needful man, but means that 'having arrived' the duty to help others is magnified in proportion to the degree of having achieved. The dwellers of the heights must not be forgetful of the dwellers of the alley."

## LISTENING IN

(Continued from page 7)

sung and recited. Of course, dear listeners, in the midst of our happiness and joy we did not forget you. First of all, for the nine days preceding Christmas a solemn novena was held and you and your intentions were especially prayed for. Then, the Solemn High Mass celebrated on Christmas morn was offered up for you also; and when the Infant Jesus entered our hearts on His Natal Day, I do not think that any of us forgot to remember you.

The vacation days were spent in various ways. The scholastics went on a few long hikes for the purpose of limbering up the stiff joints; but judging from observation, I conclude that these hikes had an opposite effect. The students, still as active as ever, inaugurated their basketball season and consumed a considerable portion of their free time on the basketball courts. The brothers, between their periods of work, recreated themselves by indulging in strenuous games of volley-ball. Vacation evenings were filled with merriment derived from various forms of entertainment. On Sunday night following Christmas, the students under the capable direction of their Assistant Prefect, Father H. Posjena, S. V. D., staged an excellent drama entitled: "St. Thomas More," the famous English martyr of the sixteenth century. On Monday evening, we took a sight-seeing tour through Alaska with Father B. Hubbard, S. J., the renowned priest-explorer of the frozen north country. This was made possible through the medium of a movie entitled: "Alaska."

On Tuesday night, we were over in France viewing the quaint little towns of Alençon and Lisieux where the "Little Flower" blossomed and was transplanted into paradise. Wednesday, Thursday

and Friday evenings were filled with no special community program so everyone spent his time profitably in doing whatever kind of private work he so desired, be it reading, writing, studying. (???)

The inaugural day of the New Year, 1938 was duly celebrated with solemn religious ceremonies commemorating the feast of the Circumcision of our Lord and imploring His blessing upon the New Year. On New Year's night, the Students' Dramatic Club staged a mystery play entitled: "Lucifer's Lodge." It was a real bloodcurdler filled with weird, mysterious happenings. The players acted their parts very well, considering the fact that they learned their lines and practiced this drama within a week. The delight expressed by the audience at the conclusion of the performance assured the cast that it was enjoyed and greatly appreciated.

Several friends of long standing dropped in at different times during the past quarter to say "Hello." The Very Rev. Patrick Carra, pastor of St. Patrick's Church, New Orleans, La., brought the Most Rev. D. J. Preciado, C.M.F., and his secretary, the Rev. Florence Valtierra, C.M.F., to the seminary for a short visit. His Excellency is bishop of the Vicariate of Darien, situated in the Republic of Panama. He condescended to give a brief talk to the community and presented a very interesting account of the work that is being accomplished by the clergy in that portion of the Lord's vineyard. There are only 21 priests under his jurisdiction and he clearly indicated that they were entirely insufficient to care for the spiritual needs of his entire flock. Father Valtierra, C.M.F., accompanied his Excellency back to Panama where he will serve as his secretary. Since his Excellency has promised to return to the States for the Na-

tional Eucharistic Congress to be held in New Orleans this coming fall, we hope that he will favor us with another of his enjoyable visits.

The Rt. Rev. Msgr. John Prendergast, Vicar-General of the Diocese of Natchez, Miss., stopped in for a few hours shortly before the holidays. Being an old friend of St. Augustine's you may well imagine how much his occasional visits are appreciated. Msgr. Prendergast is pastor of St. Paul's Church in Vicksburg, Miss.

Dr. Butler, medical surgeon from Chicago in company with his family paid a surprise visit to the seminary before returning North, after spending a short vacation here in the South. Another surprise visit was received from Dr. O. Wilson Winters, D.D.S., a colored dentist from the city of Brotherly Love. He came to New Orleans to attend a meeting and being in close proximity to the seminary came to see his nephew, who is a scholastic here. Visitors are always welcome to St. Augustine's. If you are ever in the neighborhood drop in.

"After the storm comes the calm." How true is this dictum not only for the sailor but likewise for the student. From January 28-31, students and scholastics were diligently laboring to weather a mighty storm of examinations which flooded upon them, attempting to frustrate pleasant sailing. But as every good pilot can navigate his craft to outride a storm; so, too, can a zealous student master a flock of examination questions with a bit of brain work.

I see the announcer signalling me that my time is up, so I'll have to break off and say "Cheerio" until a later date.

Announcer: "Ladies and gentlemen, you have just listened to the Newshawk of St. Augustine's thru station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss."

## DO NEGROES WANT RELIGION?

(Continued from page 4)

ber of obstacles from within and from without. Any missionary will tell you that conversion is the work of grace. Apollo may water, but God must give the increase.

That the Negro is desirous of the Faith seems to be sufficiently evident from gratifying results here as well as from the mass-movements towards the Church in the Belgian Congo. This fact established, the question arises, Just what should be done about it?

First and foremost stands incessant prayer for the conversion of the American Negro. "More things are wrought by prayer than this world dreams of." Without prayer no work can promise to be of lasting value.

Closely allied to prayer is the attitude of desirability towards those outside the Church on the part of those on the inside. This goes a long way with a race which from childhood has been schooled in the touch-not-taste-not-handle-not attitude towards things not strictly belonging to it. The Negro must be made to feel that the Church was instituted for ALL.

Another means of conversion is the activity on the part of the laity. There is dire need of courage and daring to scatter the seed of faith among our alien brethren. Ours should be the conviction that we can do nothing better. "We never perform a deed," says the late Cardinal Gibbons, "more like the creative act of the Almighty than when we cause flowers of joy and gladness to bloom in souls that were desolate and barren before."

God grant that America be set on fire with zeal for the salvation of the Negro. While not forgetting other parts of God's vineyard, may it be ever mindful of America's 13,000,000 Negroes.

# Negro Spirituals

By Joseph Bowers, S.V.D.

THE "Southern Workman," official organ of Hampton Institute under issue of November, 1937, carried an item of interest to all lovers of Negro music. It recorded the retirement from active service of Mr. Wainwright, who was for fifty years bass of the quartet of that Negro college which has done so much work in collecting and preserving Negro spirituals for the benefit of posterity. During his years of service with the Hampton Institute quartet, its members have toured practically every State in the Union, sung before many well-known personages, including our present President, and made several appearances on the Continent, also in Canterbury Cathedral, England, where it took part in a great musical festival of over a thousand voices.

What an interesting tale could this retired pioneer tell of the ever-increasing popular appeal of the "spiritual" during the course of the last half century! The value of these Negro folk songs has been recognized more and more by each succeeding generation of musical critics. Praise of the highest type, almost to the point of exaggeration, has been bestowed upon these beautiful melodies. They have even been called, "the only American music."

This enthusiastic laudation of the Negro "spiritual" does not seem to be sufficiently explained by the perennial appeal of the folk-songs of all nations. The "spiritual" seems to have a charm and beauty all its own. The following may give the reason for this characteristic of the best-known form of our native music. In their instructive and interesting book

"How Music Grew," Marion Bauer and Ethel Peyser make this observation: "The world over, sailors have their songs and dances, farmers their reaping and planting songs, spinners and weavers their songs, boatmen songs like those on the Nile and the Volga boat-songs. In old England we hear of the "Labor-lilts", which were all work songs of spinners, milk-maids and shepherds. In Africa we hear that the workers when cleaning rice were led by singers who clasped their hands and stamped their feet to accompany the song. The difference between the Negro songs and the labor songs of the people and places is, that the Negroes had no special labor songs, but sang their religious songs which they adapted to all purposes and occasions."

Religion, then, is the dominant chord of the Negro folk-song. The spiritual is the result of the African's religious feelings, the expressing of which has been modified according to the circumstances under which he was placed in the New World, and elevated by the faith which there became his precious possession. If the value of a song is to be judged by the fidelity with which it expresses the emotions of the human heart, and if it is also true that no sentiments are so worthy of portrayal as those which are aroused by the virtue of religion, we know the reason for the constant appeal of the Negro spirituals. They represent the spiritual aspirations of a deeply religious people, finding relief from the misery of the daily, harrowing toil of slavery, only in their belief in a just God and the eternal joys of heaven. Often enough, the mode of expression is somewhat crude.

From one point of view, however, such spirituals gain in value. For they are thus deprived of the smug piety of hymns meant only for Sunday meeting, and rather reveal the religion of the slave in its workaday dress.

If we look over a collection of Negro spirituals, especially the volume "*Religious Folk-Songs of the Negro*," arranged by R. Nathaniel Dett, Mus.D., the colored composer, with its orderly grouping of subjects, we will be surprised at the number of different themes they embrace. In his index the author lists no less than twenty-five headings, including such general topics as Biblical Themes, Religious Experience, Christian Life. What is perhaps most remarkable about these hymns, especially if we remember the circumstances under which they came into being, is the sprightly spirit of hope which runs through the vast majority. Even those which begin on a note of deep dejection, like the well-known "Sometimes I feel like a motherless child," end up with the improviser imagining himself, "way up in de heavenly land." One is reminded of the psalms, many of which, beginning with a phrase of deep sorrow, and with a chord of jubilant joy. But such is the effect of filial thought of God on king or slave—"My soul refused to be comforted, I thought of God and was delighted."

The sustaining influence of the thought of life beyond the grave must, indeed have given great comfort to these poor exiles from their native land. How else explain the joyful first lines of the "spirituals" which have death for their theme. For instance . . . "Good news de chariot's comin'" . . . "Swing low sweet chariot" . . . "Oh, give way Jordan" . . . "Oh, de Hebben is shinin'." Many other spirituals deal with themes which set forth

heaven as a recompense for the sorrows of this life. They show that Christianity helped to lighten the burdens of slavery in America, quite as well as the classical novels of some Catholic writers depict the great contrast of outlook on life which existed between Christian and pagan slaves in Ancient Rome.

One needs only to hear some of the best-known spirituals sung to agree that the beauty and simplicity of their melodies perfectly mirror the sentiments they are supposed to reflect. Although some writers have contended that the music of the Negro folk songs was borrowed from previously existing tunes to which the slaves added their own words, the general opinion today is that the entire credit for the spirituals, words as well as melody must be given to the Negro.

After having listened to some random quartet, aided by a piano, executing a couple of Negro folk-songs over the radio, anybody will readily grant that only a chorus of unaccompanied voices can do justice to the spirituals. But is it true that only colored choirs can sing these melodies with proper effectiveness? R. Nathaniel Dett, Mus.D., has expressed himself very clearly and energetically on this point. We quote some of his words on the subject. "It has often been said that no one else can sing Negro songs as Negroes sing them, and the reason given is that Negroes being peculiar in physical make-up are supposed to emit a certain different kind of sound from all other species of the human animal, thus giving their song a unique quality impossible of duplication. The writer has had over twenty years of experience of coming in daily contact for several hours at a time with Negro voices. He has kept no tabulation of the relation of voices to noses and

mouths but is convinced that there is nothing in the theory of physical appearance. . . . Roland Hayes and John McCormick do not look alike and yet their voices are very similar. If physiognomy cannot be trusted as a guide to individual musical differences, how can it be as a true indication of racial or group variation? Yet there does seem to be a difference in the singing by members of various races, which seem especially noticeable in group-singing. The Negro choir has a certain rich quality, as has also the Russian choir, when compared with choruses of other peoples. This, the writer is convinced, is due more to a certain innate psychological capacity to react to the suggestion of the text, than to anything else. Oppressed people, are usually sympathetic, so are those from warm climates, and this sympathy shows in the voice." These last two sentences seem to give the reason for the excellence with which the choirs of our larger Negro colleges usually sing the spirituals.

Whatever may be the requirements for perfection in the artistic presentation of these beautiful folk-songs, they will continue to appeal to all peoples and races because of the religious sentiments they so simply and aptly express.

#### THE AMERICAN NEGRO SISTERHOODS

*(Continued from page 6)*

ored women, was the foundation of colored Magdalens at the Convent of the Good Shepherd in Baltimore 16 years ago. The sight of this community of fifteen colored Magdalens (1935) following a life of austere penance, is a potent answer to those critics who doubt the ability of the Negro to rise to heights of Christian perfection, equal to other races.

## Our Neighbor

**O**HEN our Lord said, "I am the vine and you are the branches," and thus gave birth to the doctrine of the Mystical Body of Christ, He didn't mean: "I am the vine and only members of the white race are the branches." His solemn declaration embraced all nations and races. He gave equal membership and privileges to all those who had been baptized into the Catholic faith, regardless of race or color.

It is upon this fact, laid down by Christ, that we should base our treatment of the Negro. We had nothing to do with the formation of the Mystical Body. Neither had he. We are only fortunate members through the goodness of God. This same goodness gave the Negro his membership. Therefore, realizing that all are absolutely equal in the sight of God, it is in the form of a duty, or even under command, that we treat the Negro as we treat any other of mankind. But do we? In God's eyes there is no such thing as the color that makes such a difference with us. We should often recall the sober fact that God judges our color according to the condition of our souls.

Without a doubt, the beginnings and early development of our colored Sisterhoods will always be a glorious chapter in the history of the Catholic Church in America. And none the less prominently will their later growth and achievement stand out, for scarcely anything else in our beloved America, than the colored clergy and the colored Sisterhood and the colored Brotherhood, shows more the Catholicity of the Church.

# Our Mother Of Perpetual Help Novena

**INTENTIONS:** { March 1-9—For the Overthrow of Communism.  
April 1-9—For World Peace.

Dear Friend:

There is a legend which relates that on the shores of the Dead Sea grows a certain kind of apple. It is beautiful to behold, and very tempting to one with a hungry appetite. But should he pluck one of them and take a bite, he would soon be deceived; for he would have a mouthful of ashes. This delusive fruit is called the apple of Sodom. The promises of Communism are like these apples. They are pleasing to hear, and tempt many who are seeking to satisfy the hunger of their souls for truth. They may, indeed, seek to appease their ardent desire for righteousness from these promises, but it will be in vain. Why? Because the soul's hunger can be satisfied only by the food of God's truth and not by the ashes of Communistic falsehood. During this novena it would be well to pray for the overthrow of Communism.

Some time ago, our Holy Father requested prayers for world peace. One who is alive to the march of present events, is well aware of the importance of such a request. The tremors of social unrest are being felt in every phase of civilization. Opposition to religion is becoming more hostile; labor difficulties are becoming more difficult to solve satisfactorily; class strife is becoming more intense and deadly. Something must be done to readjust this sad state of affairs. By our prayers we can help to obtain the much desired peace for the entire world. We have our Saviour's words—the promise of the Prince of Peace: "Therefore, I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you." (Mark 11.24.) Therefore, encouraged by this promise, let us during this novena, have for our intention—world peace.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

## MAIL YOUR INTENTIONS FOR THE MARCH NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## MAIL YOUR INTENTIONS FOR THE APRIL NOVENA!

Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## A LENTEN SACRIFICE—

Here is your opportunity of sacrificing for the most worthy cause, namely, the education of worthy candidates for the priesthood.

WE SUGGEST THAT YOU SUBSCRIBE TO  
**ST. AUGUSTINE'S MESSENGER**  
Subscription price 25 cents a year  
**SEND YOUR SUBSCRIPTION TODAY!**

St. Augustine's Messenger  
Bay St. Louis, Miss.

Rev. Father:

Enclosed is my Lenten sacrifice. Please enter my subscription to St. Augustine's Messenger.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

## CRUSADERS

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

## Mass Intentions Welcome

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.

# St. Augustine's Messenger

Volume XV

Bay St. Louis, Miss.

Number 4

MAY 1938



FEATURING

**The Call of  
Christ**



**What Thinkest  
Thou ?**



**The Ways of  
God**

**A True Story**



**Listening In**



**Share The  
Burden**



**Early Evangelization of the Negro**



**Lay Apostolate An Actuality**



**The Spirit Of Catholic Youth**

# INTENTIONAL SECOND EXPOSURE

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**Rev. N. L. Schuler, S. V. D., Editor**

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## The Call of Christ

**H**IIS MONTH a number of graduates will bid farewell to their beloved teachers and their school to which they have been so loyal and true. This is a critical time of life. For many it spells uncertainty: it is the parting of the ways. One big question demanding a fair settlement looms up in a gigantic figure before graduates. It is the persistent question which will not be set aside: "What shall I be in life?" It is the question of *Vocation*. Does the Lord, whom to serve is to rule, wish me to dedicate my life, my talents, my service, my personality to Him in the priestly or religious state? That is the point at stake.

Are there today no vocations to the priesthood or religious life dormant in the colored Catholic youth of our land? Surely there are many.

Christ, before taking final leave of the earth gathered His Apostles around Him, and gave them His last great charge. "Go ye into the whole world, and teach all nations and baptize them." That is, make the whole world Christian. This is Christ's last will and testament, delivered to His Apostles and His

Church. He has given a strict command that *all* men, no matter of what nation, color, language, or land, be taught the one true faith. This important work must be done by priests, that is, men who leave their homes and go forth to announce the joyous tidings of the Redemption.

How gallantly this appeal of our Savior has been answered by thousands of His heroic followers! This desire of Jesus for the salvation of all men has impelled Him unceasingly to send missionaries to all nations of the world for almost nineteen hundred years. Moved by this same desire He also gives the missionary vocation to our Catholic colored youth, repeating to them the words He once spoke to His Apostles: "Follow Me, I will make you fishers of men." With these words our divine Savior has appealed thru all the centuries, and still appeals also to our Catholic colored men.

The present number of colored missionaries is all too small. Jesus compares the kingdom of souls to a vineyard. He has planted the vineyard Himself, and now wants workers to take care of His vineyard, so that it may flourish. He finds many able workers standing in the market place and says to them: "Go ye also into My vineyard." It is the will of God that the colored race be converted; and therefore it is also His will that there be a sufficient number of workers in the mission field. "It is indispensable," says our Holy Father, "that priests of the same race shall make it their life task to lead these people to a higher cultural level . . ."

Today, Jesus calls the colored youth of America to a grand and noble crusade. Step forward and say: "Lo, here I am Lord, send me."

# Early Evangelization of the Negro

By Joseph Bowers, S.V.D.

THE NUMBER of adult conversions to the Catholic faith in any country may safely be relied upon as a gauge of its progress in that particular territory. Applying this test to the evangelization of the colored race in the United States, we find that the number of Negro converts, which amounted to thirty thousand during the past decade, last year reached a high-water mark of four thousand four hundred and eighty. Comparing this figure with the number of priests (301) at work in the Negro Missions, we find an average of fifteen converts to each priest helping to garner the colored harvest. Now, statistics issued last year showing the status of religion in this country, credit the priests of the United States with an average of two or three converts apiece. Hence, even allowing for the fallacious results often attained by juggling with statistics, it seems safe to conclude that the Church has enlisted several champion convert-makers in the service of the colored race, and that Our Divine Savior has abundantly blessed their efforts with the dew of His grace. Especially is this true if we take into account the many difficulties encountered by the priests working in the colored mission field; as for example, lack of funds and a hostile attitude to the Church in the sections where the greater part of the Negro population is to be found.

All this, however, is current history. It proves that Catholics in this generation are hearkening to the call to the Negro Apostolate in America. But is this interest in the evangelization of the Negro entirely a product

of the last decade of our present century? What did the Catholic Church do for the Negro before he attained to his present status in the life of our country? Looking back into the past we see that the solicitude of the Church for the spiritual welfare of her colored children follows a parallel course with the colonization and development of the United States.

Negroes followed the early French and Spanish explorers in their quest for fame and wealth in the New World. They accompanied the settlers and furthered the development of the first foundations of the colonists either as servants or as slaves.

Following in the tracks of the settlers, our investigation naturally takes us to Louisiana and the Gulf Coast towns, where today we find the greatest percentage of Negro Catholics. In Louisiana, the spiritual care of the Negroes was well taken care of in these early stages owing to the Code Noir promulgated in 1685 under Louis XIV. Among many other humane provisions it ordained that all slaves should be baptized and instructed in the Catholic religion. Analogous to the French decrees was the Spanish edict of 1789, which commanded that any one who had slaves was obliged to see that his slaves were instructed in the principles of the Roman Catholic Religion. Also, they were not to be allowed to work on Sundays or holy days, but were then to receive instruction in Christian doctrine. Then, again, the owner was to provide a priest to administer the Blessed Sacrament to them. Every day after work, they were to recite the Rosary in the pres-

ence of the master or steward, etc. When we recall that in the year 1732, when Louisiana became a Crown Colony of France, there were approximately 20,000 slaves in the French and Spanish North American settlements, we can easily see how much the condition of the slaves was improved by these laws emanating from Catholic principles.

At this early period, the spiritual wants of the colored race were supplied by energetic Jesuit and Capuchin missionaries who had accompanied the colonists to the New World. Even during the pioneering years, we find Sisters beginning their splendid ministrations among the members of the colored race. The Ursuline Sisters had arrived in New Orleans in 1727, to found a school for the education of the daughters of French citizens in Louisiana. But their sympathies were not confined to members of the white race. They gathered the young Negro and Indian girls of New Orleans into their convent, and taught them not only the elements of religion, but also reading, writing and the domestic arts.

Turning now to Maryland, at present the second largest center of Catholicism for the Negro, we find that even after its government had fallen into Protestant hands, its people still held fast to Catholic principles and traditions. In 1785, it numbered about 3,000 Negro Catholic slaves. A few years later the number of colored Catholics in that state was appreciably increased by an influx of San Domingan refugees. They were fortunate in being able to obtain the services of the Sulpician Fathers. The ardent efforts of these priests in behalf of their proteges cannot be too

highly praised. For their systematic care in organizing helpers to aid in the work of catechizing their charges, and in establishing schools for them, led ultimately to the founding of the Oblate Sisters of Providence, the first order of Negro Sisters in the United States.

In the other states, too, there were not wanting Catholic priests of real apostolic calibre who as far as they were able worked for the conversion of the Negro. Thus we have, for instance, Fathers Nerinkx and Flaget in Kentucky, Bishop England of Charleston, Bishop Miles of Tennessee. Since, however, most of the states were predominantly Protestant, and some for example, Virginia and Tennessee, for a time even proscribed the exercise of the Catholic religion and the education of the Negro slave, very little effective work could be done.

Even in the Catholic states first mentioned the care of Negro Catholics was not founded on a systematic basis.

It was only after the Emancipation, that the Catholic Church was able to extend its work for the race. The Hierarchy and the bishops of several diocese began to make earnest, concerted efforts for the evangelization of the Negro. The Second Council of Baltimore in 1866 implored priests: "By the bowels of the mercy of God, . . . as far as they can, to consecrate their thoughts, their time and themselves wholly and entirely, if possible to the service of the colored people." In 1888 the Third Plenary Council of Baltimore decreed that bishops must leave nothing undone

(Continued on page 12)

# The Ways of God

*A True Story*

By Leo Woods, S.V.D.

WE ARE forced to exclaim, "The ways of God are wonderful!" upon hearing how God has lead some soul to the light of the Catholic Church. God's designs are inscrutable. From the most peculiar circumstances and out of some apparently insignificant incident Divine Providence may lead some wandering soul into the fold of Christ. The incredible thing is, that the person does not perceive whither he is going. Then suddenly, he realizes he has entered the portals of truth—the Catholic Church. This is a story of how a colored youth came into the Catholic Church. An apparently insignificant and unpleasant incident lead to the happiest event of his life—conversion to the Catholic Faith.

James Boyd, the eldest son of a Protestant family, lived in a small Northern town. His father, a believer in Christianity, had ceased to be a church goer. The mother, a good religious woman, was a stanch member of the African Methodist Episcopal Church. The intelligent and thoughtful boy's early training and environment was thoroughly Protestant. His ambition was to get a splendid education and become an honor to his family and race. At first he showed a deep interest in religious instruction, but at the age of thirteen he began to have little taste for religion and gradually ceased to attend Sunday school regularly. His father could not understand how so many different denominations could claim to be true. He believed that Christ had founded but one Church

and he would not attend any until he was convinced that he had found the one true Church of Christ. Such a course of conduct made an unfavorable impression upon the mind of his son.

James liked school. He took pleasure in his studies and was one of the best in his class. Up to the eighth grade he had attended the colored public school of the town. Then he passed with his class to the Junior High School, where both white and colored students attended together. This change was destined to influence his future life and character. The first day at this school was clouded by the unpleasantness of race prejudice and discrimination. The colored students were relegated to a dark rear corner of the large assembly hall. This was James' first experience with such a procedure, and that in a school supposedly free from such attitude. In the second semester James Boyd was the only colored student in his class. It was an honor class: an apparent victory for the colored youth. But this little victory was darkened. He and his race was often referred to in the usual derogatory terms applied to Negroes. He was accused of cheating and was given a very poor mark in English. Again one teacher claimed that he was loud and impolite—her preconceived opinion of all Negroes. This completely discouraged the youth. He left school and wandered in the streets fearing to tell his parents of what had happened. However, Mr. Boyd learned of the affair, and insisted that his son should con-

tinue his education. James would not return to that school. Fortunately, he met a colored Catholic youth who was attending the Catholic school and he advised James to try to get into his school.

James approached the Catholic pastor and told the good priest his story. The pastor welcomed the lad to the parochial school on condition that he obtain his parent's consent to attend and to study the Catholic religion. Mrs. Boyd, of course, would not hear of the matter; she had no desire that her son attend a Catholic school and by no means should he study Catholic doctrine. Mr. Boyd was of a different opinion; he gave the required permission. James Boyd entered the Catholic school.

At first he naturally felt a little out of place. Already his young mind had been imbued with erroneous ideas and false stories about Catholics and their religious practices. But all suspicions were soon dissipated by the exemplary and self-sacrificing lives of the priests and nuns of that school. All treated him very kindly; they never once made him feel that he was different from the rest. He grew to love and reverence his teachers and was quite a favorite with the other students.

James studied the Catholic religion seriously. While studying the Sacrament of Baptism he learned that Baptism is necessary for salvation. As a consequence of original sin a soul could not enter the kingdom of Heaven without having been reborn in the saving waters of Baptism. He then realized that he had never been Baptized. He wished to go to heaven. It was time that he should think of embracing some faith. The Catholic

religion appealed to him. He would become a Catholic. But again, he needed the permission of his parents. His mother, without concealing her displeasure, refused to give her consent to such an absurd fancy. But again, his father, who said that he would rather see his son a Catholic than anything else, gave his consent. Soon, James Boyd was baptized. He was now a Catholic. The day of his Baptism was the happiest of his life; the youth realizing the great grace he had received cried for joy. This event caused no little consternation in the Boyd family. They thought that such conduct had brought disgrace upon the family. Mr. Boyd defended his son, assuring all that James' action had his full approval. Nevertheless many members of the family remained very bitter towards the lad.

The next year James became a server. He began to feel the inclination to become a priest and he mentioned this to the pastor. He asked if it were possible for a colored boy to become a priest. The good pastor assured him that it was; but he would again need the consent of his parents to take this important step. This time Mr. Boyd refused his son's request. He wished that he remain a layman and take up his father's trade. But to the lad's great surprise his mother was willing that he should study for the priesthood. She had noticed the piety and change of character in her son since he had become a Catholic. Now she was willing that he should become more Catholic by becoming a priest of God. James was extremely happy. Soon he was sent to St. Augustine's Seminary at Bay St. Louis, Miss., and is still studying there.

# The Spirit of Catholic Youth

By John W. Bowman, S.V.D.

WHILE the thirteenth century was yet in its period of infancy, Pope Innocent III, following in the wake of his predecessors, issued another call to Christendom to wrest the holy places from the hands of impious men. Nothing daunted, blushing girls and bashful boys from German and French soil raised higher still the war-cry "God wills it" and poured forth their life's blood for the cause of Christ.

In recent times, our Holy Father, Pope Pius XI, now gloriously reigning, raised his voice in praise of the marvelous things accomplished for the American Negro by the Hierarchy of our country through The Commission for Catholic Missions Among the Colored People and the Indians. Commemorating the fiftieth anniversary of the Commission back in 1936, he urged "that they more and more intensify this apostolate, soliciting the diligent collaboration of their own clergy, of religious institutes, and of the faithful." His request struck a responsive chord in the heart of Catholic youth. His fatherly solicitude towards the Negro moved more than a half million Catholic students, only to be drawn on by the example of such organizations as the Catholic Interracial Council.

With a zeal and enthusiasm not unlike that which coursed through the veins of the Crusaders some 800 years ago, the Catholic American youth added impetus to Negro-directed activities already afoot and in real earnest took up the gauntlet in behalf of America's 13,000,000. Youth intends to place in the annals

of American history a pattern of true Catholic life more beautiful than the setting sun and more lasting than meshes of steel.

Negro-centric Catholic Action in its most gratifying aspect is the work which youth has taken into his hands. Catholic youth saw the plight of the Catholic Negro and is taking steps to assist him, sacrificing the while, more pleasant activities. Youth saw the Negro's predicament with regard to a Catholic college education, a thing in keeping with the fondest desires of Holy Mother Church, and is leaving no stone unturned in the attempt to rectify conditions as far as possible by urgent requests, and, in isolated instances, by giving scholarships. He saw how distasteful discrimination in places of worship could become and is trying to produce the truly Christian attitude and outlook in minds of all concerned. In fine, youth is full of concern about the relations between the Catholic Church and the Negro.

But the Catholic Negro is not the sole recipient of the benefits coming forth from the activities of Catholic youth. These activities, all-embracing, extend themselves to all Negroes. Every Negro is concerned. Catholic youth has searched the annals of history and has brought to the force-countless evidences and proofs of how much the Negro has really contributed to the civilization of America.

Again, the Catholic youth studies the Negro. He studies the good points and the bad. Could anything be more conducive to the correct understand-

(Continued on page 13)

## SHARE THE BURDEN



THE FOLLOWING resolution of the National Catholic Alumni Federation which appeared in *The Christian Front*, is a challenge to every Catholic.

"The fact that out of about 12,000,000 Negroes in the United States, hardly more than 250,000 are Catholics, is a grave challenge to the charity and zeal of Catholics in this country. A recent message which reflects the mind of our Holy Father Pope Pius XI (Letter of the Sacred Consistorial Congregation on the Negro Missions in the United States, December 23, 1936) says: '*There is urgent need, therefore, to take their condition to heart and to procure for them the light of the true teachings of Jesus Christ.*'

"The burden of spreading this light and true teaching among the vast Negro group in this country cannot be shifted entirely to the shoulders of the 300 priests and 1,100 religious who are devoting their entire lives to this task. Nor can it rest entirely upon the clergy and religious at large. A weighty share in this burden lies upon the shoulders of our Catholic laity, particularly upon Catholic University and college alumni. For to them, in the name of Catholic Action, comes a summons from the Savior to aid Him in spreading His visible Kingdom of the Church Universal, and to help to establish upon this earth His social kingdom of truth, justice, holiness and love for all men, all nations and all races.

"The Negro in the United States is the object of a concentrated attack from those who are seeking to destroy man's liberty and spiritual dignity..."

## ▼ Pointed

## NEGRO SCHOLARSHIP

THE SENIOR class of Manhattan College, New York City, established a four-year scholarship of \$1,000 for a Catholic Negro. Mr. George Abbott, Catholic Negro, New York City Housing Adviser, and graduate of Manhattan College in 1922, is credited with inspiring the action taken by the senior class. Recently this well-known city official described the difficulties encountered by the Catholic Negro desirous of Catholic education but handicapped by financial circumstances. Funds to maintain the scholarship will be raised by students smokers, dances, and other social functions. We compliment the action of the senior class. We feel confident that a new trail is being blazed.

## Lay Apostolate

HERE is not one of our readers who does not realize the colored people have many problems to solve. These problems of the colored race can be solved only by the influence of the Catholic Church, because the basic principles of the Church are justice and charity which can emancipate the Negro in this country.

The American Hierarchy, following the wishes of the Master, is devoting thought and time in a zealous effort to bring to the many thousands of Negroes, who are good citizens of the United States, the true faith. In this holy apostolate the bishops require not only the cooperation of our priests, which of course they now have, but the added strength that a zealous lay apostle would lend.

You of the colored race will be glad to consider the great opportunities for bring-

## INTELLIGENT STRATEGY



CATHOLIC and conservative Negro delegates forced Communistic delegates to walk out in disgust on a meeting in Philadelphia, called to elect delegates to the National Negro congress in Detroit next September. The Communists, who had assembled nearly 100 votes, quit the meeting when they found they could not elect their delegates and found themselves losing the three offices they had held. When the Communists saw that the delegates of Catholic and allied organizations stick fast to electing an all-non-racial slate, they showed their discomfiture by getting up and walking out of the meeting in a body. Negro leaders praised the Catholics for aiding them in their struggle to elect a conservative slate.

## an Actuality

ing the truths of God's Church to your own. So do not hesitate. Give no ear to your own fears, which would say: "We don't know how to teach. . . And we haven't the influence." For you can carry the truth with you in your words, in your acts, and give testimony through your courageous defense of right, most of all, through virtuous living.

And we of the white race can do the same. Many of us have the leisure to devote our time to teaching, encouraging and helping the colored people, and this we should do, when it is in our power. All of us can do something that will manifest our Catholic love of justice and charity, and show our willingness to do everything we can to promote the happiness and welfare of the Negro, who is truly our brother in Christ.

## WHAT THINKEST THOU?



**D**RITING in the *Social Problems*, William J. Walsh said, "Due to un-Catholic, un-American intolerance that has poisoned the well of life for Negroes, they are forced to become untouchables, outcasts. They have been denied an opportunity of becoming trained in the arts, crafts and sciences, and even when, by dint of superhuman endeavor, their training in some field of human endeavor, their color has been a flag of quarantine that isolated them from the common life of our country. . .

"It is no wonder then, that so many Negroes are crushed psychologically and spiritually, that they lack ambition, when ambition becomes a gnawing worm living on their vitals; that, dispirited as they are, without hope of advancement or reward for effort made, they take refuge in various excesses, that they resign themselves, to spiritless lassitude and to a minimum of effort. 'What is the use of making an effort, when we can get nowhere?' explains itself.

"When so evil a condition exists among people whose only mistake is that they were born with a different colored skin from that of the majority, it is the duty of us Catholics to do more than say prayers. Prayer and spirituality are absolutely necessary for the foundation of Catholic life. We can rear no edifice of Catholic life without them. But upon this foundation, we must erect a building of practical Catholic life to provide such financial stability for our Negro brethren as will leave them leisure and freedom from excessive worry about material things, to study about their eternal destiny, and to seek without distraction for the final and highest end of us all—God."



Announcer: "Station WSAS presenting St. Augustine's News Parade on a nation-wide hook-up with Mr. Newshawk at the mike."

"Mama, that man's here again." Yes, folks, and that man is your Newshawk, who still has a nose for news.

On March 7, the major seminarians conducted their fifth scholastic celebration in honor of St. Thomas Aquinas, the Angel of the Schools and Universal Doctor of the Catholic Church. This celebration is an annual event held on the feast day of the saint. Its purpose is to arouse interest in, and appreciation for, the prolific writings, both philosophical and theological, which this saintly Dominican Friar has left to posterity. The program presented in St. Thomas' honor consisted of three speeches, a poetic eulogy, two vocal selections and three pieces by the seminary band. They are to be commended upon their wonderful achievement in presenting such an educational program. Due to the fact that the scholastics are delving into his works on almost every school day, it seemed but fitting that they should enjoy his feast day as a free-day. Father Procurator noticing that the weather was warm decided that it would be an opportune time to have an open air dinner for a change. So, right after the celebration was over the students and seminarians set out for

our summer villa, "Sunnybank," where dinner was served. Some of the more youthful and daring students took advantage of the warm weather to indulge in a refreshing swim. Since it was Lent, we could not expect to hold a real old-fashioned picnic with numerous forms of frolic and merrymaking. Notwithstanding this fact, however, all had a pleasant time.

Just one year ago on May 5, 1937, the first class of Negro brothers of the Society of the Divine Word pronounced their first holy vows. This year, however, besides these two brothers renewing their vows, five others will make their first vows to God. The ceremony of profession is one that cannot be easily painted in words, for its real beauty must be visioned or experienced and not gathered from verbal description.

Our brothers lead a hidden life, one far removed from the glaring spotlight of popularity of the world; but, nevertheless, they constantly bask in the warming and cheering rays of God's sunshine and love. To come to an appreciation of these good brothers you must live for a time at least in close association with them and observe them in action. Three things will strike you very forcefully, namely, their charity, labor and generous spirit of sacrifice.

The brothers' department from May 1, will number 9 professed members, 4 brother novices and 3 aspir-

ants. Remember, dear listeners, should you know of any young colored man who desires to enter the religious state and become a lay brother or religious priest, be kind enough to have him get in touch with the Rev. Rector of St. Augustine's Seminary, Bay St. Louis, Miss.

This year, graduation will diminish the student body by three. On May 15, three young men will leave us to advance a step further on the road to the Holy Priesthood. Following a Solemn High Mass a short commencement exercise will be held in our auditorium. After spending a few weeks at home these young men will report at the Society's novitiate at Techny, Illinois, where they will be orientated into the spirit of the religious life. The names of the graduates are: William 'Bill' Adams, hailing from Cambridge, Mass.; David 'Snozzle' Haynes, who gives Randolph, Mass., as his original habitat; and Matthew 'Monk' Skidmore, who loudly and insistently proclaims that the majestic metropolis???? of Napoleonville, La., is his native abode. Just a few days after these young men begin their period of noviceship three others will complete their probationary period and pronounce first holy vows.

Our Visitors' Register indicates that quite an influx of distinguished personages favored us with their presence. Five members of the Hierarchy head the list. Their Excellencies, Bishops Winkelmann and Schulte accompanied by the Rt. Rev. Abbot Columban Thuis, O.S.B., of St. Joseph's Abbey, Covington, La., dropped in on January 26. The following day, His Excellency, Bishop Desmond, in company with the Rev. Edw. L. Hughes, O.P., editor of the Torch and ardent propagator of the

Blessed Martin De Porres devotion, and four other priests visited us. Our very Rev. Father Provincial, Hugo Aubry, S.V.D., and Father Anthony May, S.V.D., procurator of our Southern missions were with us for a few days, before setting out on a tour of the missions in charge of our Fathers. Father Brady, an apostolic missionary from Oregon, Father Prendergast and Father Walsh, S. J., complete the list of visiting clergy.

Sister Provincial of the Sister Servants of the Holy Ghost was here on March 3. The good Sisters of her order conduct the majority of mission schools connected with our stations in the South.

The Rev. John Hoenderop, S.V.D., who for the past 38 years has been engaged in active mission work among the colored, was brought to the seminary to recuperate from a recent illness. However, his condition did not improve and as a result he is now in a hospital in New Orleans, La., for closer medical observation and treatment. Bro. Thomas, S.V.D., was sent down from our motherhouse in Illinois to strengthen his failing health. We hope that the balmy clime of the Southland will aid him considerably.

Well, friends, I still have a few more items of interest to narrate but the timekeeper is waving for me to sign off. I'll be back on the air again after the summer vacation. Until then, Cheerio.

Announcer: "Ladies and gentlemen, you have just listened to the Newshawk of St. Augustine's thru station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss.

## EARLY EVANGELIZATION OF THE NEGRO

(Continued from page 4)

to have, wherever possible, churches, schools, orphan asylums and homes for the poor, erected for the use of the Negroes. "Not only is it our will that convenient and well adapted places in the common school be assigned to them and the Sacraments assiduously administered, without discrimination, but we decree besides that the ordinaries of dioceses select to share in a work of such great moment, priests, secular or regular, whose only duty shall be to preach to these members of Christ's household, teach the rudiments of faith to their children, and discharge the other apostolic duties toward them. And inasmuch as the larger part of them are still outside the Fold of Chirst, the ordinaries should seek for workmen, burning with zeal for souls to send them in that portion of the Lord's harvest field." The Council also ordained that "In every diocese of this country, a collection shall be made each year on the first Sunday of Lent, and the receipts thereof sent to the commission which is to be established for the home missions." This last mentioned organization, now known as the Commission for the Catholic Missions Among the Colored People and Indians, has during fifty-two years of existence come to the support of practically every Negro mission in the United States. The coming of four priests sent from Mill Hill, England, by Cardinal

Vaughn in 1871, marked the beginning of a determined, organized effort to bring the Negro into the Catholic Church. The opening of Epiphany Apostolic College in 1889 for the training of priests of the Society of St. Joseph, now numbering 122, and working exclusively in the Negro Missions marked the beginning of a new era in the work of converting the colored race.

This task has proved to be, and still is, uphill work. After the Emancipation thousands of Negro Catholics fell away from the Church, either because, deprived of the benevolent supervision of their Catholic masters, they wished to enjoy their new-found liberty untrammelled; or because they were attracted by the material and social advantages offered by many Protestant organizations; or because thirdly perhaps, their falling away was due to the lack of the requisite spiritual care. Lack of priests and financial difficulties hampered the efforts of apostolic prelates who wished to provide for the Negro. Bitter opposition from non-Catholics, as well as unreasoning prejudice on the part of white Catholics, hindered the missionaries at every turn. However, in our times, the prospects are yearly growing brighter. May all who are truly interested in the welfare of the colored race by their earnest prayers and financial aid, help in the noble task of gathering this rich harvest of thirteen million souls into the Fold of Christ.

## THE SPIRIT OF CATHOLIC YOUTH

(Continued from page 7)

ing of a man? Seminars, round-tables, intra-club debates, lectures by specialists, reading schedules, and such like are in evidence in every section of the country. And all these seem to have the avowed purpose of promoting the spiritual, material, and economic welfare of the Negro.

Hidden behind these activities, and sustaining them, are the most noble motives. First, and foremost, is the consideration that every Negro is at least a potential, if not an actual, member of the Mystical Body of Christ. Since this doctrine has been emphasized and publicized in season and out of season, youth seizes it and, with an enthusiasm all his own, puts it into practice. Then there is the thought of the Negro's spiritual betterment which urges youth on. Youth realizes that "No Catholic program aims merely at the alleviation of temporal want, or merely at the improvement of economic conditions; Catholics desire these ends, ultimately, because they, in turn, advance, or render less difficult the pursuit of spiritual perfection." The appallingly small number of Negro Catholics in the United States has caused youth to reflect on the meaning of that word "Catholic." This done, youth directs his energy to the removal of the barriers which stand in the way of the Negro's conversion. Youth realizes that such barriers do exist. This is abundantly clear from the following statement of a certain group of delegates to a convention: "Since the delegates realized the conversion of the Negro is hindered by the attitude of our Catholic people toward the

Negro, we are attempting to change the present viewpoint." A trenchant statement to say the least. And I might add that when this change shall come to pass, the usual stigma of 'traitor to his race' which full many a converted Negro receives will automatically lose its meaning.

Another motive, and undoubtedly the strongest which directs youth in his enterprise, is the virtue of Christian charity. One representative group writes on this score: "It is natural for an institution founded on love and charity to realize the predicament of the Negro and to aim toward its alleviation."

Surely, it must be consoling in the extreme to those concerned, to realize that salutary results are flowing forth from their activities. Their efforts, "to do all in their power to exhort their fellow Catholics to practice integral Catholicism towards the Negro," have surely not fallen on barren ground. In very truth, they have caused all with whom they have come in contact to sit up and take notice, and not a few of them have entered into their very selves. At a meeting on race relations about six months ago, a prelate said: ". . . From them (youth) we can learn the courage to make ourselves really Catholics." What an influence for good is this youth movement.

On the other hand, the Negro is encouraged. Seeing hands extend to him on all sides, he readily forgets his untoward condition, and with an amount of facility surmounts the obstacles which stand in his way. He begins to see life from a different angle. He sees the bright side of the cloud and turns former difficulties into opportunities.

Not content with these results,

youth has resolved to fight with tooth and nail everything which will venture to arise up against him. And thanks to his courage, youth possesses the zeal and stamina necessary to carry out this desire. Realizing the power of example, youth resolves:

1. To do nothing, nor have a part in anything that will tend to discourage the Negro.
2. To further the spiritual, economic, and material welfare of the American Negro.
3. To pray for the success of the interracial undertaking.
4. To attempt to eradicate, as much as possible, prejudice, indifference and economic exploitation of the Negro.
5. To discourage any reference to the Negro by belittling titles.

Although these resolutions were gathered from here and there, the splendid spirit now prevalent among youth in general will warrant my ascribing them to all. In the main, they voice the sentiments of youth.

But perhaps the greatest results of all this work will be for the benefit of later generations. In this lies its greatest merit. Doubtless, the attitude of the youth now will become part and parcel of his maturity and old age. This splendid spirit will of itself enter into the business or professional life when today's youth becomes tomorrow's man. As well might one expect to carry fire in his bosom without being burnt as not to expect these noble sentiments to reassert themselves in later life. It has been truly said: "What is done now among these young men and women is passed on to the Catholic people of the United States . . ."

Their works will surely follow after them. Francis S. Moseley, Associate Editor of the *Interracial Review*, in the July 1936 issue, admirably, albeit briefly, summed up the whole when he said: ". . . Youth is the arbiter of how much of a civilization shall endure. Only the qualities of a culture which the young generation selects and deems worthy of continuance are passed on by it when it also shall have become old. . ."

What is the Negro's reply to this self-sacrificing zeal? Realizing as he must, that good is never done except at the expense of those who do it, the Negro answers in terms of gratitude. Gratitude of the deepest kind is the feeling of every thinking Negro for this state of affairs. Gratitude to God for inspiring youth is offered on one hand; gratitude to youth for heeding the inspiration and for sacrificing time and energy in his interests, on the other. Every Negro ought to pray for a successful issue of this movement. He should pray that the noble ambition of youth might be realized. He should pray for peace and concord among the several nations that people our section of the world.

Negroes of some responsibility should give gladly and freely of their time and information to those seeking assistance and light. In this way, they will foster the good spirit and be of incalculable service to thousands of Catholic youths. While rendering an advantageous service to themselves and to youth, they will help the latter to attain his objective which, incidentally, will prove to the world that the Catholic youth of America possesses all those qualities which go to make up genuine Catholicism. To him, we doff our hats.

# Our Mother Of Perpetual Help Novena

**INTENTIONS:** { May 1-9—For an Increase of Priestly and Religious Vocations.  
June 1-9—For God's Blessing on the Eucharistic Congress in New Orleans.

Dear Friend:

Do you remember the important part the minutemen, played at the beginning of our War of Independence? They were certain members of the militia, who promised to be ready for battle at a minute's notice. It was due to their courageous action, that the American cause was victorious in the fight of Concord, Mass. The Church also has a militia. It has also select members in this militia who may be rightly called "minutemen." They are ever ready to wield the pen against some false doctrine. They are always on the lookout for new fields of endeavor, in which they can be of service to their fellowmen. The history of the spread of the Faith is intimately connected with these "minutemen." Who are these "minutemen?" They are none other than the priests and religious. Let us pray during this novena that their ranks be increased by more vocations.

The holy Gospels frequently tell of Christ's visit to a city of Palestine. They faithfully record the blessings which the divine Saviour bestowed upon that particular city. This coming October, this same merciful Master will be a guest of the city of New Orleans, during the Eucharistic Congress. What blessings will He shower upon the inhabitants? Let us hope and pray that they will be many. We can help to make this Congress a success by our prayers. This field of Catholic Action can become more and more important to the laity. The importance of the lay apostolate can be better realized. More converts and more vocations to the priesthood and religious life can likewise be considered as inestimable blessings. All this will mean new vitality in Catholic life. May our prayers joined with those of the vast throng of the clergy and laity draw down God's blessing on the Eucharistic Congress.

**Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.**

## MAIL YOUR INTENTIONS FOR THE MAY NOVENA!

*Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.*

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## MAIL YOUR INTENTIONS FOR THE JUNE NOVENA !

*Cut out and mail to St. Augustine's Seminary, Bay St. Louis, Miss.*

Dear Father:

Please request the Fathers, seminarians, brothers and students to remember the following intentions during Our Mother of Perpetual Help Novena.

Enclosed find my offering.

\$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

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## **CRUSADERS**

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

## **Mass Intentions**

### **Welcome**

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.